

# THE CHINESE RECORDER AND EDUCATIONAL REVIEW

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## EDITORIAL COOPERATIVES

Cooperatives are firing the enthusiasm of tens of thousands in China today. Frequent references to this subject are to be found in the daily press and the current periodicals. It is easy to appreciate the reasons for the wide spread interest in this recent development. In the first place some thirty million people have had to leave their homes. At first the immediate problem for the agencies that seek to help those countless refugees is one of providing food, clothes and shelter, but as time passes, something more than this has to be attempted. Soon the war will have been going on for two years and many of those wanderers will have been refugees for more than a year. Western countries know full well that unemployment is a terrible cancer in the life and well-being of any nation, and mere doles of just money and food will not keep up the morale of citizens. Hence very many relief agencies are turning to cooperatives as a means to rehabilitate those many workers who have had to flee from their original place of employment. Not only is it very desirable to restore self-respect and self-confidence to these unfortunate victims of the war, but also it is important to start them on the road again to become self-supporting. This aim is wholly praiseworthy and many Christian agencies are seeking to help in the promotion of this movement.

The other reason for the development of cooperatives is the fact that prior to the war most of the factories were located in the port cities and as many of these institutions have been destroyed the employees have been left with no work and so they trekked to the interior where the establishment of new industries is possible.

It is a well known fact that prior to the outbreak of the war the China International Famine Relief Commission were busily engaged in promoting cooperatives whilst many banks and other institutions were becoming interested in this means to improve the livelihood of the people. It is also an interesting fact that Dr. Kagawa, a leading Oriental Christian, has been very active for many years in pushing the movement for cooperatives. Whatever be the outcome of the present struggle it is already very clear that the immense destruction of property and the heavy expenses entailed in the carrying on of the war will result in a situation whereby although there will be millions of men and women who are needing assistance, it is difficult to see how many millions of dollars for their assistance can be speedily procured. For many years to come the Christian forces in China will have to deal with this problem of the livelihood of the people. That is inevitable! The question before us is: Are cooperatives the solution of this question? Until someone provides a better answer, it seems clear the the advantages in favour of this movement far outweigh any possible disadvantages. Definitely the Christian Church in this land must pay attention to the economic well-being of the people. If there are feasible methods other than cooperatives let us have much information about them, otherwise our immediate task is to support this movement which in its fundamental basis has Christian principles. The cooperative movement does not seek to exploit people. It does not attempt to make large profits at the expense of the welfare of its workers.

At the present time the Chinese industrial cooperative movement has five headquarters—one for the northwest provinces, one for the southwest provinces, one for the southeastern provinces, one for the provinces of Szechwan and Sikong and one for Yunnan. Nearly 200 industrial associations have already been formed and the movement aims at the formation of a total of 30,000 industrial cooperatives in China. In the Northwest provinces Chinese girl factory workers who had been evacuated from Hankow are now working happily in weaving and knitting centers situated in huge caves in the mountains of the northwest. Many of the cooperatives have only a small number of members, the average size being 20 to 30. To give an actual picture of what is going on today we may quote from two recent accounts:—

"In thousands of tiny communities of Free China, industrial cooperatives are turning out paper, soap, alcohol, coal, woollen blankets, cotton garments, medical supplies and dozens of other products needed by the overcrowded provinces of the interior. There are textile coops, mining coops, transport coops, every other kind of coops. There are 5,210 thriving little coops in the province of Kweichow alone. Most of them are being carried on in farm houses and villages instead of factories which may be smashed by a single



bomb. They are small, busy, elated communities, made up almost entirely of formerly destitute refugees who are now going to work for their government.

"The cooperatives do a good many things that need doing. They manage to bring out a driving creative instinct in these refugee workers who are far from home and pretty low in their minds. The Chinese government starts them out in organized units by a system of loans. The workers pay for their shares in labor. After the industry is under way, they pay 6% interest on their loans. Since communications are worse than vague these days, there is no central control. The units are simply given their capital, their implements and their raw materials. After that, it is up to them. By living on their own initiative, by competing with their fellow cooperatives, by building up something with their own hands and watching it grow, they find a new and totally unexpected satisfaction. Already, after only a few months in operation, many cooperatives have paid off the original loans and become permanent, thriving organizations. There is a rush demand for virtually every product on the market. If the coop fails, it has only itself to blame. So far, very few have failed.

"The industrial coops kill a good many birds with one stone. They build up transport systems, put new life and energy into backward villages, provide work for thousands of destitutes; they improve housing and living conditions and standardize products so that repair materials will be available; they give new life to disabled soldiers who are longing to get to work—mad to make something, to create, to forget that they are useless cripples."

"It was just a loess hill, yellow, dusty and bleak, with a few terraced fields near its base, and some straggling paths widening up its sides. A hill not to be distinguished from the thousands of others which surround the little walled city of China's great North West.

"We trudged along behind our guide—he was once a young engineer in a Shanghai cotton mill—and finally came out on a platform cut into the side of the hill where some of the yellow earth had been fashioned into houses. Other dwellings had been cut in the side of the cliffs. We had been looking at Industrial Co-operatives for a day or so, and were consequently not surprised to see the familiar three-cornered "Workers Co-operate" sign hung over some of the doorways. The place was a regular hive of activity. We had arrived at one of the little groups of industrial units which are now beginning to appear throughout free China, to maintain economic life at the rear of the lines the Japanese invaders have set up in their mad efforts to enslave a great people.

"Nearby a lad was cutting off wool from a sheepskin with a pair of shares. The wool was being washed, spun, dyed and woven into blankets. The blankets were two-thirds wool and the other third cotton, which also was being spun in the same compound. The finished blanket was being teazeled with hand cards—brush handles faced with long card clothing bought from a cotton mill. Scarves

and other textile products were being made in the same co-operative. Instead of calendering the finished product, it was pressed by placing two boards, and heavy stones piled on the uppermost board. The cotton was carded before spinning in a little card, operated by a pony shaft. There was no crowding such as one would see in a city factory. The "co-op" members did not look tubercular, nor did any show the diet deficiency signs so distressing to a Shanghai factory inspector. They were cheerful and happy in their job. They were clearly masters of their own environment. Their working places were clean. Their sleeping quarters comfortable. They did no night work. The "co-op" chairman was like a big brother to them all. They were proud that they were members of a National organization, and had decorated their walls with slogans. They were inventing new methods to improve old spinning processes. They asked eagerly for news of inventions made by "co-ops" in other centers in their line of work. They joyfully promised to come to the "co-op" general representatives meeting that night after their supper. It was very evident that they wanted to come, and thought of the meeting as being their own show."

That there is a keen interest in this important development is quite evident as requests for information about cooperatives frequently come in to Shanghai. We do know that many interesting experiments are being carried on by Christian friends in many parts of China and so we would urge our readers to help in this worthwhile movement by sending to us information perhaps with pictures which we may print for the benefit of others who are eager to learn ways in which to help refugees to recover their self-respect and to become self-supporting.

### THE TAMBARAM CONFERENCE

During the spring and summer months many groups in different parts of the country are holding meetings to discuss the results of the Tambaram Conference. Naturally it is difficult for Chinese and foreign workers to take their minds and energies off the immediate problem of the situations created by the war. Nevertheless we must strain every effort to develop further the ideas that were promoted at Tambaram. Although the Chinese delegation made a very fine impression at this international conference we must not shut our eyes to the fact that many of our church members are lagging far behind their leaders. To rectify this is our immediate task, a task which demands vision as well as enthusiasm and energy. Stanley Jones has stated that in his opinion the Conference missed its way. Is he right or is he wrong? Now that delegates from China have had some time to reflect carefully on the results of this Conference and now that Christian workers in China are beginning to study the findings of the various sections, what significant reactions are being discovered?

One delegate has stressed certain points that may be of interest to our readers:—

"The first point I would make is that the Younger Churches, were apparently united in their belief that the Church should seek

to meet the evils off the time by an energetic attack, not by a quiescent waiting. They are impatient with the excuses that some of the Older Churches would find for the abuses of the social order.

"If the Younger Churches sounded with no unclear voice the call to action, there was one message to me at least that came from the Older Churches. I believe it is the necessary complement of this call to action, and that is the reminder that while to act is imperative, a refusal to act is a denial of God's power to save,—yet we must not feel that if our action seems to produce little results, it is therefore useless and we can feel that we have tried Christianity and it has failed. The strength of the Eschatological position when it is combined, as it sometimes is, with an intense belief in social action, is that you do not weary of well-doing when results are not what you expect, because the ultimate issue is not with you but with God. One could not but realize the danger that without a deep and living faith in God and His power, despite all the outward circumstances, it would be very easy for those who believed in action to fall into a cynical pessimism because of the failure of the efforts to bring the Kingdom of God on earth here and now. To act is imperative; to refuse to lose faith whatever the results is also imperative.

"Surely in the voice of the Younger Churches calling for more courageous action, in the voice of the Older Churches warning us not to be discouraged if we do not meet with immediate success, in the Witness of Christ's spirit to the fact that His methods leave men free and do not bind them, in the felt realization of a world fellowship in Christ bidding us see all our problems in the light of that actuality, and in the Supreme Call of the Master to be prepared to go all lengths even the way of the Cross, we have all the signs we need as to what must be done in this day and generation if Christ's Kingdom is to go forward. If only one tenth of the Church were to be absolutely true to the leading of His Spirit at Madras, we should have not only a New Far East but a New World."

### EDUCATION

In a special New Life Supplement of the Central Daily News published in Chungking Madame Chiang Kai-shek wrote several articles under the heading of "Resurgam." In one of the instalments she catalogued seven deadly sins:— (1) Self-seeking (Yclept "Squeeze"), (2) "Face", (3) Cliquism, (4) Defeatism (Mu-yu-fa-tze), (5) Inaccuracy (Tsa-pu-tu,) (6) Lack of self-discipline, (7) Evasion of responsibility.

It might be worth our while to consider the eradication of these sins in connection with what we try to do in our Christian schools. Undoubtedly as the war has caused a great upheaval in the educational life of China we should be very carefully considering what is involved in the work of our Christian schools. In Kwangsi as well as in Shensi there are many schools conducted in caves. Many readjustments in the educational program have had to be made because of war conditions. Surely now is a time for us



to shake ourselves free from dissolution, doubt and unbelief. Many Christian schools in this country may be in danger of falling into a disregard of the necessity at this time of a clear presentation of what is involved in the Christian way of life.

Some years ago the Oxford University Union attracted a great deal of public attention by passing a resolution that "This house will not fight for king and country." Recently it has again attracted considerable attention in England by passing by 256 votes to 90, a motion that "A return to religion is the only solution to our present discontents". The student who proposed the motion said that all our problems could be traced back to selfishness, "Selfishness is inherent in human nature" he contended "and human nature must be changed if our civilization is to be saved." Continually our Christian schools must realize that they have a distinctive contribution to make to education in this country. This is something that must not be forgotten nor under emphasized. It has been well said that, "The Christian faith must *BE* adequately presented, understood and lived." Is this being done or not?

### THE JEWISH REFUGEES

A very large proportion of the Christian forces in China during the last year and more have been engaged in the formidable task of relief—relief for the very many millions of refugees and special relief efforts on behalf of children. In recent months in Shanghai a further problem has been created by the arrival of thousands of Jewish refugees from Germany. To date the total exceeds 8,000 and it is expected that by the end of this year this number may be doubled. Many of these unfortunate people apparently could not find another place to which to escape; many thousands may have to stay here for the rest of their lives; most of them have landed with very limited resources and many of them cannot speak English. Wars and rumours of wars make for great uncertainty and government agencies feel that they have to spend much money on armament and defense measures. At this critical period in the history of our world it is to be hoped that the Church may be able to do something to stem the onrush of hatred and all that makes for war. In the meantime there is a clear call to Christians everywhere to follow in the steps of Christ and succour those who are in need.

The next few months will continue to provide a severe testing of our faith. Pray God that each and all of us may be able to rise to the occasion.

. . . . .

**PLEASE NOTIFY THE CHINESE RECORDER OF CHANGE OF ADDRESS AS FAILURE TO DO SO MEANS LOSS OF MONEY TO THE RECORDER AND LOST MAGAZINES TO THE SUBSCRIBER.**

**WAR-TIME ADDRESSES OF YOURSELF AND OTHER SUBSCRIBERS WILL BE GREATLY APPRECIATED.**

# The Chinese Co-operative Movement

Y. S. DJANG

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## I.—The Hu Tsu Sheh

**H**U Tsu Sheh or mutual aid society is now a term familiar to at least a million householders in rural China. It was first used in 1931 when the first of the present 50,000 units was formed in the lower Yangtze provinces by the China International Famine Relief Commission in connection with the flood relief operations undertaken by that body on behalf of the National Government. Each *sheh* (society) of this type was a group of peasants intending to receive a loan at nominal rate of interest for the purpose of rehabilitating their land and other necessary equipment for the pursuit of agriculture. That they needed this help is apparent when one recalls the scene of the countryside after a flood or catastrophe of equal or greater seriousness and magnitude.

Unlike straight or free relief whereby materials or funds are doled out to the qualified recipients, the operation of a farm relief plan takes the form of loans. The process is thus made complicated and, therefore, calls for some unavoidable preliminary procedure. The grouping of the prospective beneficiaries into suitable units is quite essential; for, unless this is done, there is no assurance that the money does not go into the wrong hands, or is not devoted to unwise purposes, or that it will not default when due. Of course, those same precautions might be taken in other ways but the cost for supervision alone would well nigh make the plan quite out of question, not to mention other problems that were bound to crop up, notably that of personnel.

A *Hu Tsu Sheh* is formed under some twenty simple rules originally drafted and applied by the C.I.F.R.C. in the flood work but now adopted by the government. Summarized these rules would make a *Hu Tsu Sheh* a body of nine or more needy and worthy heads of families who pledge their joint responsibilities for the actions of their group. The *sheh* expects to raise a loan from outside sources for the sole purpose of restoring the farmstead to a working condition so that farming can be resumed without further loss of time. The affairs of the group shall be conducted by the officers and a committee elected by the members. Members of the group are entitled to make loans from the society on such terms as are laid down in rules covering interest rate, amount, repayment, etc. Upon full discharge of its responsibilities particularly as regards to loan obligations, a *sheh* is to be re-organized into a credit co-operative or disband.

It can thus be seen that the *Hu Tsu Sheh* actually serves a purpose far greater than merely co-operating with the relief-giving body to make farm relief at all possible. As it has already been

amply demonstrated in thousands of instances over a large area during the past seven years, a society of this type really spans the gap between relief and co-operation; remedy and reconstruction. It started out to receive benefits in a passive mood; it ends as co-operative with all its dignity. This seeming miracle, however, will not occur unless full advantage is taken of the time, usually a year, during which a society functions, to instruct the group in ideas and ways that will enable the individuals better to help themselves in years to come when a permanent body is brought into their midst.

The psychological value of the conditions under which these societies are inaugurated is not to be underestimated, for upon it depends the success of the ultimate structure after the scaffolding is taken away. Created as they are out of good neighborliness prompted by man's inborn desire to recover from an adversity, effectively accentuated by a recent catastrophe from which all have suffered heavily in common and contrasted by the readiness of a helping hand to satisfy that desire, groups of common men, such as the *Hu Tsu Sheh*, are most apt to accept and eagerly react upon well-intentioned advice, especially when such advice is supported by substantial, tangible rewards.

The principles upon which the co-operative societies have been formed throughout the world during the past century are too abstract for simple-minded farmers to understand, whether presented to them in writing or even by word of mouth. The educational effect is much enhanced by actual experience. Viewed in this light, the *Hu Tsu Sheh* method for promoting the co-operative movement is ideal. Tinged with relief complexion, this plan has been recognized as giving a great impetus to the rapid growth which the movement has enjoyed in China in recent years. Since its inception in 1931, the method has been followed in almost all major relief operations when the need for them was due to natural or man-made causes. The plan has been extensively applied by the C.I.F.R.C. itself on many occasions since 1931. The initial success soon attracted wide-spread attention, so much so that, in connection with the anti-communist campaign, farm relief was distributed by the central authorities by the *Hu Tsu Sheh* method, though it was given another name. Societies then formed were called "preparatory co-operatives."

Consequent on the popular acceptance of the idea, co-operative societies grew in number as well as in strength, the number of units having increased from a mere thousand in 1931 (a ten-year achievement), to over 50,000 at the end of 1938. The rapid growth called forth increased support from the government both in organization and financial backing. Special departments had been created in the central as well as in the local governments for the promotion and supervision of the co-operative societies, so that extension of the movement as widely as possible became a regular routine of the functionaries. Financing of the societies had been entrusted to two institutions created for the purpose, namely the Farmers' Bank and the Agricultural Credit Administration whose combined capital



amounts to \$70,000,000. Besides, the Bank enjoys the privilege of note issue and the Administration may secure additional accommodations against commodities (largely farm produce) pledged to it as security. Interest in agricultural investment taken by several private banks had been on the increase from 1930 till the war broke out in 1937. The amount of advances remaining outstanding against the rural co-operatives at the present time is relatively unimportant.

That the insignificant *Hu Tsu Sheh* handling but a few hundred dollars at the start should be able to play an important part in a national socio-economic reform of an important character, once more substantiates the famous saying of Tseng Kuo-fan:

"Far-reaching shall it be looming,  
despise not the humble beginning."

## II.—The Village Credit Society

Unlike the *Hu Tsu Sheh*, a credit society is an integral part of a nation-wide co-operative structure, being installed among the people by the National Government as one of the two essential means by which Dr. Sun Yat-sen's economic plan for the Republic is to be carried out. Of political significance vis-a-vis the co-operatives, we shall have more to say in a later section. For our present purpose, it suffices to note that a village credit society is an elementary cell of a *tout ensemble* whose well-being effects China's new economic system now being set up.

The first credit co-operative in the world was formed in Germany around 1847 by R. F. Raiffeisen who formulated the basic principles upon which these societies are founded. Chinese credit societies were patterned after the original German model as adapted to eastern conditions successively by India and Japan. Raiffeisen built up his societies on these ideas:

1. That mutual trust growing out of neighborliness should be cultivated.
2. That the activities of a co-operative should be confined to a definite working area in which all members come into easy contact with each other.
3. That necessary capital requirement be met by contracting outside loans to which the members pledge unlimited liability. But savings should be encouraged with a view to building up an independent source of capital belonging to the members themselves.
4. That loans extended to the members by the society should be limited to those for productive and certain unavoidable purposes only.
5. That the reserve fund accumulated from year to year by the society shall be indivisible among the members.

These basic ideas or their intended purposes are incorporated in the Chinese co-operative law which became effective on September 1, 1935. Prior to that date, societies organized by various agencies followed regulations drafted by the sponsoring bodies. Provincial regulations began to appear as early as 1927 in Chekiang.

Anyone who attempts to promote the movement will at the very start encounter a dilemma. While by its very nature, a true co-operative must result from a spontaneous burst of enthusiasm prompted by a strong conviction and thorough understanding, the people at their present stage of education can not reasonably be expected to take this all-essential initiative. It thus seems logical to begin co-operation with education by which the practical values of the movement as well as methods for conducting its affairs are explained to the prospective co-operators. This takes time which the weight of the situation does not well permit, though the course is materially shortened by converting the *Hu Tsu Sheh*.

Twenty years of experience have enabled those who work in this field to discover what amounts to the safest short cut between utter indifference and positive action. The following dialogue illustrates the typical method of approach now being followed by the co-operative workers:

(Stopping at a village temple) Organizer A: Oh, why! Why waste your good money on the incense?

Farmers B & C: Wo Mi Tu Fu! Don't you say things to insult the *kung-kung*, stranger!

A: Oh, I don't care even if I do. But, by the way, how often do you do this?

B: Don't you realize this is the fifteenth of the moon? We here worship the *kung-kung* on the first and the fifteenth of each moon besides the three festival days. This makes about thirty times a year.

A: Great pity! This means actually burning away your hard earned money.

C and others: Sure t'is, we farmers live by our labor and the goodness of the gods.

A: I can understand the labor part of what you just said. But I don't see where the gods come in. Certainly I sympathize with you but I can't approve your trying to seek for better luck in life by pleasing the idols. I think there must be better and more dependable ways out.

Voice from the crowd: Tell us then what are these ways. The *tuchun* and, for that matter, all the rest are only looking after their own interest, not our welfare. Our gods are kind to us and exact no money from us. We like to visit our temple, meeting so many friends when we come.

A: Don't blame you. But I still say by spending your money in worship, you won't improve your lot an iota. Some one just told me that almost all of the farmers here are in debt. If so, how foolish it is to use your borrowed money this way. Now let's sit down. (On the temple steps).

A: A better way out, it seems to me, is for each of you to help yourselves and then band together to help each other. "God helps those who help themselves" goes the old saying. You

are industrious. It is by working hard, by making your land yield more and better crops that your conditions can be improved. Then, too, you and your home folks have plenty of leisure time in the winter. You can make use of that and earn more money. All the benefits that will surely result are yours, only if you make up your mind today to work together in the new way. This is surely a better way out, not by burning incense.

B: Mr. A. What you just said sounds very well except one important detail. You must know we are all farmers who can't afford to do things your city way. We know of no place where we can borrow sufficient money to go around at 40 per cent.

A: That can be managed. The question is: Are you interested in starting things on a new basis? If you are, I think I can help you. To tell you the truth, I'm not a stranger among you, but your friend. I come to help you to form a co-operative in which you can work together as I just suggested. Needed money can be made forthcoming if you mean business.

Three simple but stimulating ideas are embodied in the "first talk," such as is given in this temple scene: 1. That the unsatisfactory existing conditions must be improved; 2. That the people must themselves find the way out; 3. That the best way is to pool all efforts in a co-operative to which the Government gives its blessing.

Following the preliminaries, a skilled organizer would capitalize the interest just created and proceed at once with the regular routine of organizing the society in accordance with the prescribed procedure. (Copies of *Tsu Sheh Hsu Chih* (組社須知) may be had at any co-operative office, the Chieh Shih Ting or, on payment of 15 cents, from the Agricultural Credit Administration, Chungking).

A credit society is expected to serve more as a savings bank than a loaning association. Share capital, however small at the start, subscribed by the members forms the nucleus fund of the society for making loans to its members. In a new group, members would borrow more than they can put in, necessitating borrowing from the outside. This is understandable and is the general order of events. Loans are granted to members for productive purposes. Thrift is encouraged at the start; with it is carried a host of beneficial results, for instance, stamping out the opium curse, gambling habit, reforming the wasteful weddings and funerals, discouraging petty law suits, etc.

Once formed, a credit society is subject to a planned educational program which includes the periodical visitations by the organizer, issuance of specially prepared reading materials among which is a monthly bulletin, etc. By helping this little cell to mature and multiply, each unit group is escorted along toward recovery and prosperity by tried technique till the society builds up a capital of its own and becomes less and less dependent upon external aid. The temple worshippers are placed upon their feet again.



## Chinese Industrial Cooperatives<sup>1</sup>

REWI ALLEY

**T**HE project first started in Shanghai where a number of people who were interested in the war and who had seen Chinese industry being smashed, met together in a series of talks to discuss what could be done to give China all of the industry that she needed to carry on the war. The group was very keen to get industry into the interior because seventy percent of Chinese industry was on the coast and this meant that most of it had been destroyed by the war. We discussed at length, and finally came to the conclusion that the only way to get industry moving would be by setting up small industrial cooperative units throughout the country in a way that the big factory organization could not cover. We felt that we could put these cooperative units in the third line of economic defense<sup>2</sup>, such as Szechuan and Kweichow. These small units would be impossible to destroy because they were too numerous and also outwardly they would look like ordinary residences and not large factories.

You know what has happened in China—a whole country full of small handicrafts has been supplanted by factory products from the west or from industry concentrated on the coast, leaving the farmers nothing but their farms. We thought it wise to get industry back into the country and give it the technical assistance and organization necessary, and tie it up in a national organization so that the units could be interlocked and aim at standardization, so that these industries would not only help China to win the war but would also pave the way for peace-time reconstruction. Of course the difficulties are tremendous. In peace-time the problem is mostly one of marketing; in war time there is no trouble in this line. In areas back of the lines in the southeast the shelves of all the small country shops are empty. In Fukien, Japanese goods still come in; also in Kiangsi. In Kiangsi there are tremendous quantities of raw materials, and plenty of refugees to do the work, but there is need for capital and organization to bring these two factors together.

Do you understand what war time industry means? Next to keeping the Japanese back it is important to keep production moving for the sake of the army. Imports are cut off. Everything has to be made, and for everything that can be made there is an immediate demand. Money is no use unless there is something to buy.

1. A talk given to an interested group at Chengtu, on January 17th 1939. Mr. Alley was a factory inspector for the Shanghai Municipal Council for twelve years and the horrible working conditions he found in many factories aroused in him a determination to find a better way.

2. Referring to the three lines of economic defense worked out in the original plan for industrial cooperatives: (1) close to the fighting lines, existing industry and new mobile industrial cooperative units; (2) more removed from the fighting line, the principal concentration of new cooperative units and existing industry; (3) in the western provinces, heavy industry supplemented by new cooperative units. (See pamphlet "Chinese Industrial Cooperatives", published in the summer of 1938, with map. Chinese translation entitled: 中國工業合作社)

So we went to Hankow, secured Mr. Liu Kwan-p'ei (K. P. Liu)<sup>3</sup> and Chang Nai-chi, Head of the National Salvation Society. Dr. Kung invited him to be the general secretary but he went into North Anhwei and could not get out. Also, he feared his friends would think he was running away from danger so he remained. Madame Chiang found quarters for us in the Yokohama Specie Bank and in August, 1938, we sent out groups of people to set up co-operatives. We started to work in the Northwest of China at the end of the Lunghai on the Kansu border, for both refugees and local people who were without employment, providing engineers and capital to get industry started. There are now over 100 co-operatives in that area. Our next efforts were in southern Kiangsi. Co-operatives grew so fast that it was difficult to keep up with them.

We now have co-operatives at many centers in southern Kiangsi, southern Hunan and western Shensi. In western Shensi our co-operatives are all paying back the capital loaned to them. For instance, the price of coal in Paochi was \$30 per ton. By organizing a local miners and transport cooperative, we were able to bring that price down to a reasonable level. One little village was furnished with electric light through the forming of a cooperative. Paochi got its first newspaper, because a group of Hsueh printers came in and were pleasantly surprised to find they could borrow a few thousand dollars and set up shop in a cave in the side of a hill—the result is a daily newspaper. We call that section our “Northwest Headquarters.”

The “Southwest Headquarters” was set up in Hunan and we sent engineers and co-operators there. We have proved that the cooperative industries can move, and they really constitute guerilla industry because as the Japanese advance they just pick up and move away. In the large type of industry, as the Japanese advance, usually the head of the company runs off to Hongkong and the workers join the horde of refugees. For instance, the units in Changsha moved their equipment and settled further behind the lines.

Our “Southeast Headquarters” is in Kiangsi. The Shanghai Hongkong Promotion Committee was able to raise \$200,000 which it provided for use in Kiangsi. This is an extraordinary region because of the good transportation. Boats can be built for \$300 which will carry 10 tons so that region which is rich in all kinds of minerals, such as coal, iron, etcetera, has great promise as an economic base for the various operations in the Southeast where we are endeavoring to make an economic base. Kiangsi is full of riches, probably one of the richest places in natural resources in the world. In size as large as many European countries, it has almost every kind of raw material. There are plenty of refugees; China has capital and technicians as good as any in the world—our problem is to bring all these factors together. The place for Chinese engineers and technicians is in free China where they can help to build up the kind of resistance that is essential if the war is to be won. We

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3. Trained at Ford's Factory in Detroit as a result of Joseph Bailie's interest and later magistrate at a model *hsien* government at Hohsien in Anhwei.

have tried to organize various cooperatives there, such as a wounded soldiers cooperative with a printing cooperative to make books and run a newspaper. They dug up an old Red Army press which had been buried by the peasants and are using this old heavy piece of machinery effectively. A boat building cooperative is also in operation, and they had an exciting time when Nanchang was threatened because the farmers buried all their materials. We dug them up and took the stuff out on boats.

The most important places from a military standpoint are the Northwest and the Southeast, for if the armies there are amply supplied, the Japanese will find great difficulty in breaking through and striking at the center of China. If resistance in the Northwest and Southeast collapses, it will be very serious, and the best way to avoid this collapse is to keep up these economic bases. Only small industry can go into these areas because large industries would be unsafe, and besides no one would be willing to risk capital there. To join these two areas, there must be a continuous line of industries running across the country, with headquarters at Chungking. Depots are being established throughout the country and we hope to get hold of some of the wool from the back country for 1939-40 which may be the decisive period of the war.

One of the most important tasks is to keep up the morale of the soldiers and see that they are well clothed, and we ought to be using Chinese wool for this. There are too many soldiers dying this winter because of cold. A thin cotton blanket made abroad and costing five dollars is not enough to keep out the cold. We should be able to produce such blankets here.

In addition to having these small industries interlocked, we must have these interlocking industries in all three lines of economic defense. We hope to have depots in Yunnan and Kansu and we hope that these new offices will materially help in the coming year. A chain of industries to which improvement can be added so that when peace comes these industries may play their part in reconstruction is part of the aim of the Chinese Industrial Cooperatives. If not, after the war stops, many people will have to buy Japanese goods because no other cheap goods are available. It is a people's movement that the people can enter into and feel that they are part of the whole, and that they are really an industrial army which is struggling to win the war also.

Industry in factories as it has been in the coastal cities is crime. To make a pile of cheap junk to supply the world is a poor ambition, ill-befitting a great nation. We should be making things that our people need and under conditions that do not make for slave labor. These conditions we should try to avoid in free China, and we believe that the small industrial cooperatives are a better instrument for modern conditions than the large scale factory of industry.

We make almost everything that anyone can make, although we drew the line at a request for a loan to make figures to burn at funerals. We also had a request for a loan to make wooden figures to replace those destroyed by the Communists. However,



these are about the only requests we have turned down on account of the product to be produced. We strike a lot of trouble in industries dependent on foreign materials such as electric batteries. However, it has been found that many of these things can be found in China, and it is useful in stimulating initiative and the production of raw material in China. Some of the mines have been closed for years and there are many old copper and coal mines not working. Sometimes someone comes along and says that he will open a mine for \$50. We have several such mines now operating.

We have organized marketing societies and a federation of cooperative representatives which has been a great contribution to the social life of the communities. In the Northwest there is a training school for people who cannot do the things which have to be done, especially refugees. It is obviously impossible to keep 60 million people on relief forever. They must be given work. If they want to and can, they must be given the chance of trying to keep themselves.

An industrial cooperative is a cooperative which is set up to carry on some industrial project or labor project, such as the road work in Lanchow, Kansu, or the family type of cooperative where there are people enough but not money enough to buy the necessary materials. We finance those transport, labor or industrial projects that run up as high as \$30,000 but mostly they are two or three thousand dollar projects, with about 20 members, though sometimes as high as 70 or 80. We try to give them a sense of belonging to one organization by letting them wear badges (工合). We are trying to organize from Fukien to Mongolia and hope to have them in both free and occupied China, so that the people will not have to buy Japanese goods.

The two greatest problems are transportation for the collection of raw materials, and what to do about excess profits. In peace times, the latter would not be an item, but at present they can get almost any price they ask for their goods. Some solution must be found for this.

These industrial cooperatives are essentially cooperatives of workers. Previously such cooperatives were unknown.<sup>4</sup> There were a few organizations where managers banded together, but not workers. The idea is to have seven or more workers participate. They pay for their shares from the profits, which is much easier now than in peace times. The difficulty is to get gasoline to run the motors. Charcoal is usable to a certain extent, and in some cases Diesel engines have been converted into charcoal engines, or sometimes even vegetable oils can be used. It is important to have industries that can run throughout the year.

There is much talk of sending people onto farms, but in many cases the needy refugees are city people, such as the thousands around Kweilin refugeeing from the Canton area, who know nothing

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4. Before the war, two such workers' cooperatives were organized in Nanking by the University of Nanking, a rickshaw cooperative in 1933 and a wool-weaving cooperative in 1935.

about farming and just sit around and do nothing. The general appearance is that life has stopped.

We want 30,000 cooperatives established this year. I think that industry spread like this, in country districts removed from central authority will help to prevent anarchy from breaking out in these places. There is only one way to keep the morale up and that is to give the people a livelihood. The Chinese Industrial Cooperative Association has collected some 200 cooperators and engineers who are putting up with all kinds of privation and hardship in the country districts to make these industries work. We hope that the many educational institutions in this area will help in this cooperative enterprise. Such industrial enterprises should be a natural outlet for many people with some technical training, and should make it unnecessary for them to go into jobs for which they are not trained, or even worse to be left without employment.

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### Cooperatives in Kiangsi

LLOYD R. CRAIGHILL

**T**HE cooperative movement in Kiangsi had its beginnings during the general shake-up accompanying the anti-Communist campaigns in the early part of this decade, progressed as part of the New Life Movement which had its beginning in Nanchang, and now plays an important part in the extensive refugee and industrial rehabilitation program in Southern Kiangsi.

In the early stages the cooperatives were almost entirely of the credit type and were designed to help improve the condition of the small farmers many of whom were in a desperate plight because of economic pressure from several directions. The landlord system in Kiangsi is no worse than in many other sections, but bad enough at that. The tenant farmer pays from fifty to sixty per cent of his crop in rent. When there is a poor year and the share of rice he retains is not sufficient to carry over his family until the next harvest, he must borrow from the gentry who have a surplus of rice. These loans are generally made when the old stocks are running short and prices are high, but they must be repaid when the new crop is harvested and prices are depressed by the big flood of new rice on the market. Sometimes a farmer may have to sell two piculs of rice to get money to repay the cost of one picul at the time he made the loan. Added to this is the interest on from two per cent to three and a half or even four per cent a month. No wonder the majority of small farmers and tenants never find it possible to climb out of the bog, but are always in debt.

Added to this chronic state of blood-sucking indebtedness, there had been a succession of public calamities. There were floods which tore away dikes and submerged great areas in the fertile valleys of the Kan and Fu Rivers, and the low-lying section around the Poyang Lake. Then came the years of military campaigns between the government forces and the Communist armies during which time the farmers who couldn't leave the land had to choose between one side or the other, and would often get it in the neck when the line

of battle shifted. Moreover communications were disrupted and he could not find a market for whatever surplus rice he might have. No wonder the plight of the small farmer was desperate indeed.

The government realized that unless the condition of the peasants could be improved there would be little chance of restoring order in that section. As General Chiang Kai Shek expressed it to his officers assembled at the foot of Kuling Mountain, their problem was eighty per cent economic and only twenty per cent military. As part of the program of reconstruction, machinery was set in motion for the organization of credit cooperatives among the farmers. Experts from the League of Nations came as advisers. The experienced staff of the International Famine Relief Committee was brought down from North China to set up these cooperatives in certain areas while in other sections a provincial organization did the work.

To the farmer who came back to his devastated farm to find neither plow nor buffalo to till his fields it was a great help to be able to borrow a little capital for a new start through these loan cooperatives. When conditions were not so desperate as that it was still a help in struggling from under his load of debt to be able to borrow at a reasonable rate of interest. Where care was exercised in educating the people to the meaning and responsibility of co-operatives the movement has been successful, loans have been repaid, and there has been a supply of capital to turn over each year. In some places, unfortunately, the organization has fallen into the hands of the "rotten gentry" who have used it as a means to get cheap money to be loaned out to the little fellow at the old exorbitant rates of interest. In such cases the movement has fallen into disrepute, and loans have remained unpaid. The Rural Welfare Centers established at ten points throughout the province under the leadership of Mr. Chang Fu Liang, and also the Lichuan Project under the Kiangsi Christian Rural Service Union were linked up with the cooperative movement and made the agents through which the organization functioned in their several areas.

In the present war period the cooperative spirit has emerged in a new form and in a new field in Kiangsi. The industrial cooperatives now being organized in the south of the province are meeting a number of needs all at once. There in the interior where the supply of textiles and other manufactured articles from the port cities of the coast has largely been cut off small scale industries are being started in the homes and villages to supply the lack. Hand looms that had been stilled by the machines of the cities have been fetched down from the rafters, dusted off and set to work again. The Industrial Cooperative Association is introducing more efficient hand machines. Cooperative groups are formed and through them the necessary capital is supplied to purchase these improved looms and the needed raw material. By gradual reduction of these loans the machinery will belong to the groups who operate them.

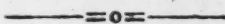
In refugee camps where those who have been driven from their homes in the war zone are being cared for at government expense weaving cooperatives are being formed to enable the people to help



earn their own living and at the same time produce the cloth that is needed for the whole community.

But Industrial Cooperatives are not confining their attention to spinning and weaving alone. In one place a sugar refining co-operative has been set up which enables the farmers to get more and better sugar from their cane than by the crude local methods formerly in use, and at the same time encourages the supply of this essential that is becoming scarce behind the lines. Coal mining, boat building and cloth dyeing are a few of the industries already in operation on a cooperative basis, whereas plans are in process for the extension to many other lines of industry.

There is no lack of basic raw material such as coal, iron, copper, lead, zinc, limestone, timber, vegetable oils, cotton, ramie, indigo etc. to be had in southern Kiangsi. A group of enthusiastic technicians under the leadership of Mr. Rewi Alley are furnishing the necessary skills, and organizing ability. These, combined with the cooperative spirit and method of organization, are helping China to meet her industrial needs and to furnish useful occupations for her refugee population.



### Modern Pilgrims in Szechuen

R. Y. LO

**S**ZECHUEN, the westernmost province of China, was almost an empire by itself and much isolated from the rest of China only a decade ago. But since the completion of highways and the inauguration of air service linking up coastal cities with the hinterland, the province of Szechuen is rapidly assuming an important role in the political and cultural life of the nation following the outbreak of war.

The province of Szechuen could be reached from Shanghai either by steamer, travelling on the Yangtse River which is now closed to shipping by the Japanese, or by sea via Hongkong, French Indo-China and Kunming. With the inauguration of air communications Szechuen can now be reached from Hongkong, Hanoi, Kunming, Burma, Sian, Lan-chow, with a choice of two lines—the China National Aviation Corporation, established jointly by the Chinese Government and Pan American Airways, or the Eurasia Aviation Corporation, a joint concern established by the Chinese Government and the German Lufthansa Company.

Three-fourths of Szechuen are covered with lofty mountains, so the way to Szechuen was likened by ancient Chinese poets to a pilgrimage to heaven. The long and seemingly endless journey certainly brings to mind the thrilling stories and tales narrated in ancient Chinese history and mythology. As one crosses the continuous ranges of the mountains one can vividly recall what hardships pilgrims of old had to encounter in their pilgrimage to Szechuen. Unlike the modern pilgrims who can travel by whatever means they can afford, by airplane, steamer, or motor-car, ancient pilgrims had to travel by junk, sedan chair, or by foot.

According to the ancient history of China, at least two emperors of different dynasties made the province of Szechuen their stronghold to insure victory over their enemies. After suffering an overwhelming defeat at the hands of his opponent, Liu Hsuan-teh, Emperor of Shu of the Three Kingdoms, on his dying bed entrusted the affairs of the State to his brilliant Prime Minister Chu Ko-liang, who succeeded in defeating the country's enemy in numerous campaigns and revived the country. The other emperor was Tang Ming Huang of the Tang Dynasty, who sought refuge in Szechuen after his capital in Chang An (now Sian in Shensi Province) had fallen to the rebel troops of An Lu-shan. It was in Szechuen that the Emperor was able to rally his forces and consolidate his power afresh. Finally he succeeded in regaining his throne after suppression of the rebels.

These historical facts are called to mind as modern pilgrims migrate in unbroken procession in their evacuation from war-torn areas. Many have ended their pilgrimage at Chungking, China's war-time capital in Szechuen. Chungking is a city of about 400,000 population in peaceful time, but the number has considerably increased since the influx of government offices, industrial and commercial concerns and educational institutions. It was created a municipality in 1923, which comprises the Chungking City, the North Bank across the Kialin River which flows into the Yangtse, and the South Bank across the Yangtse. It is known as a misty city as fog and mist are common in most seasons, which, by the way, forms a natural smoke screen against Japanese air-raids. Here the newcomers feel safe and secure as the city is shut in by hills and mountains. The hills and mountains, enchanting as they are, give Chungking the semblance of a fairy city. With the removal of the National Government from Nanking to Chungking in November, 1937, this "mountain city," however, at once becomes a metropolitan city, engaged in a variety of activities. New buildings have gone up everywhere through-out the city and its suburbs. Hotels, teashops, and restaurants have sprung up like mushrooms. People from all parts of the country are seen on the main streets talking in different dialects and dressed in different styles, giving the observer an impression of a melting pot where the cream of the nation's brains, wealth and culture is gathered.

But the pilgrim's progress is not entirely ended in Chungking, for there have been those who continue their journey to Chengtu, capital of Szechuen Province. Chengtu is situated on a beautiful and fertile plain famed for its richness in fauna and flora. It has a population of about 500,000 in normal time, but the number has been considerably increased with the influx of refugees from war-torn areas. Here the streets are also crowded with pedestrians and shoppers. Not only are the fair ladies from down river seen brushing shoulders with the native women and girl students, the most up-to-date automobiles are also seen competing with rickshas, wheel-barrows and caravans.

In many ways Chengtu is like Peiping, typical because of its beauty spots and places of historic or legendary interest. But

Chengtú hasn't got the towering buildings of which the northern city can boast, nor has it the so-called Legation Quarters of Peiping. Here the people live in low tile-roofed houses with a court-yard in which the children can play. The wealthier ones live in more spacious buildings but seldom more than one story in height. No empty houses can be found now following the influx of refugees. Hotels, restaurants, teashops and other business establishments are constantly going up, symbolic of the growth in spring. Restaurants and teashops are particularly busy during the twelve hours of the day and here the money flows in unending streams. However, the awakening and determination of the Chengtú populace are quite evident. Men and women are doing their bit for the country and are assured that China will eventually come out a greater but more unselfish nation than she has ever been before.

In closing, it might be added that the war has not only driven the government officials, industrialists and business men to Szechuen but it has also gathered many students in the suburbs of both Chungking and Chengtú. "Unlike the Western nations who rushed their young educated men into war and praised them when they died, Chinese educators are advising their students who form a tiny minority in China, to dig deeper in their books, to prepare themselves for the greater task of reconstruction when the war is over, and to leave warfare in the able hands of their less educated but better fitted countrymen," declared a recent observer from the West. Hence we find in and around Chungking not less than ten universities and colleges, nine vocational schools, thirty-five middle schools, and many elementary schools. With the exception of the elementary schools, about half of these came from the various educational centers now in the so-called Japanese-occupied areas. The same thing is true in Chengtú where many institutions of higher learning formerly in Nanking and Shanghai have found a haven for their students to continue their pursuit of studies. Needless to say the retreat of these institutions of higher learning into Szechuen is bringing a new era of cultural life to China's hinterland.

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### What is the Church?

J. HIND

**S**OMETIMES one reads in books or papers or hears from the lips of speakers words which seem to imply that the Church consists of all those who believe in the Lord Jesus Christ as their Saviour. That is, however, an incorrect description of the Church. All such people could rightly claim the name of "Christians," they could claim many of the privileges of the Christian fellowship, but they are not necessarily all members of the Christian Church. The Christian Church consists of those who believe in the Lord Jesus Christ as their Saviour, and who have been baptized in that faith. The Christian Church is a Body having a corporate life and a corporate responsibility, and it is necessary that its limits should be clearly defined. The boundary is Baptism. Baptism



implies confession on the part of the member, and recognition on the part of the fellowship. Their coming to Baptism implies their desire to partake in the corporate privileges of the Church, and to share in its corporate responsibilities.

There is only one Church. It is sinful, even blasphemous, to speak as though there were more than one Church. The Church is the Body of Christ. There cannot be two Bodies of Christ. There is no such thing as an unorganised or disorganised body. Disorganisation means dissolution, which means death: Life as we know it depends on organisation. The Body of Christ was organised as a Body when He was on earth, and the Body of Christ, His Church, is organised as a Body now. Our bodies are organised in a manner fitting the responsibilities which we bear, and the environment in which we live, and so the Church also is organised in a manner fitting its environment and its responsibilities.

The one Church is at present divided into many Communion. This is harmful where the Communion despise one another, denounce one another, or oppose one another, or where one Communion (or group of Communion) claims to be *the* Church of Christ, and unchurches all other Communion. The members of the several Communion, if they fulfil the two conditions given above, namely, faith and Baptism, are all members of the one Church of Christ, and share in the corporate responsibility of that Church. They ought to recognise one another and co-operate one with another, and love one another. If this could be brought to pass the unhappiness would be taken out of our unhappy divisions, for it should be evident to all that the Church is vastly enriched by the variety it exhibits in its ministries, in its formularies, in its worship, and in its government, one might even say in its interpretation of Holy Scripture and the Sacraments.

Many efforts have been made and are being made to bring the separated Communion into one single organisation, so far without a great deal of success, though there are certainly notable examples of achievement along these lines. The desire for unity of which these efforts are the expression is certainly something for which we may all be profoundly thankful. Perhaps we may also be thankful that they have not met with complete success, for we cannot imagine a world-wide fellowship of Christians being content to remain for long under one single form of government, or to express their worship in one particular way, nor does it seem possible to embrace within the limits of one single Communion all the rich and valuable variety which the Church of Christ now exhibits. Especially to be deplored are attempts to reunite the separated Communion on national or regional lines. However great may be the weakness due to the separation of the several bodies of Christians from one another, they exhibit one strong point, *viz*: that each of the Communion goes round the whole world and witnesses to the brotherhood of all mankind. Desirable though it certainly is to unite all these bonds of witness into one wide all-embracing band of love and fellowship, to do this partially, along national or regional lines would entail a grave danger to the life of the Church, for if the Church is to live at all it must maintain its supra-national character.

The figure of the Church as the Body of Christ is constantly kept before us in the two Sacraments ordained by Him, the washing away of the stains due to environment and work (Holy Baptism), and the nourishment which maintains the life and provides for the growth and strength of the Body (Holy Communion). The Church's corporate responsibility is set forth in the words "Go ye into all the world and preach the Gospel to every creature." The Church has no other *raison d'être*. The fostering of the Christian life of the members is to this end. Only as the Church's energies are directed towards this end can it expect to grow and develop its life, for it is constituted by God especially with a view to this task. If it fail to apply itself to this, its normal occupation, its faculties must degenerate and its powers decline.

The Church as a body is liable to the same temptations which beset its individual members, and the jealousies, hatred, pride, and selfishnesses which we see existing between some of the Communion to-day are simply examples of such sins. There is a tendency in perhaps every group to claim for itself a special position of orthodoxy, or sanctity, or election. All such claims are vain. The Church groups will be judged by the same standards by which its members must be judged, and mutual love, fellowship, co-operation and service are the highest virtues between Communion as well as between individuals. "Whosoever will be great among you, let him be your minister." There is no other standard of greatness either among individuals or groups. The separations between the several groups began in different ways, doubtless due to the circumstances of the times. Perhaps one group felt that some point was receiving too little emphasis, and set themselves apart to bring out the point that seemed to them obscured. Perhaps some group thought that the Church as a whole was becoming introverted, and desired to express itself in a broader way than was possible in the fellowship as it then existed. Anyhow, one may feel sure that those who felt strongly enough on any point of their religion to cause them to form themselves into a special group for the purpose of expressing that point must have been sincere believers, and desirous of doing God's will. Doubtless too they were conscious more of God's guidance at that moment than at any other point in their history. It would be unreasonable to expect them to go back over those turnings in their way. Moreover their going back would actually entail loss to the Church, for who can doubt that under the guidance of God's Holy Spirit the balance of emphasis has been kept true by those divisions which we are inclined to deplore?

"Quench not the Spirit." Why should we who believe in Pentecost doubt that God, through His Spirit, has guided the Church down to the present time? Are we not grieving the Holy Spirit of God whereby we are sealed unto the day of redemption by failing to recognise His Hand in all that has happened to the Church down the ages? Surely the right and only way to manifest forth the unity which undoubtedly exists in the Body of Christ is gladly and gratefully to accept the contribution of every individual member of the Church and every group within the Church, and to share with others whatever special privileges we ourselves claim to possess.

**The Rural Church and the Rural Community in China\***

FRANK W. PRICE

*(Continued from April)***Lay Leaders**

**I**N the 15 churches organized under lay leadership are 25 men reported as being appointed or elected to definite positions of responsibility in the church. The majority are under 40 years of age but a few older men bring the average age up to 44. Most of these have had some special training for their responsibility as lay-workers in charge through institutes or short-term schools promoted by their denomination or through reading courses and supervision in service. The "local preachers" in the Methodist circuit system and the "lay readers" in the Sheng Kung Hui churches are appointed after examination and are given a definite training over a period of years. All of the lay leaders studied have definite occupations of their own, most of the group being farmers or artisans. All but six out of the twenty-five give their services entirely free. Five are reported as receiving a little "expense money." The surveyors generally speak in high terms of these lay workers.

**Inner Organization**

Most of the rural churches in the Survey have some form of inner organization. Sixty-six churches list a total of 450 officers, an average of about 6 to each church. In the majority of churches the terms of service of these responsible officers are definitely limited. Less than one-third of the churches report other committees or responsible groups for special tasks in addition to the officers. However, some churches give the impression of a very active program. The contrast between churches where a large proportion of the membership is learning by participation, and the churches where a preacher or perhaps an elder does all the work and the members are passive, is very marked. Two thirds of the churches report the occasional help of "voluntary workers," an average of about six men and three women to each church. An encouraging sign is the statement of three-fourths of the surveyors that the responsibility of church members for the life of the church has definitely increased during recent years.

**Church Finance**

The survey of the financial condition of these sample rural churches brought out many interesting facts, which throw light upon the much-discussed problem of self-support. Eighty per cent of the churches receives outside grants; the majority of these on a steadily diminishing basis. All outside sources account for 61 per cent of the total income. The remaining 39 per cent is raised locally. Of the local sources of income annual pledges by the members, paid usually at harvest time or the end of the year but some-

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\*The Summary of a Survey.



times monthly, account for nearly one-half. Sunday offerings, Special Day offerings, thank offerings and contributions of farm produce account for about one-fourth. Some churches, however, have a much higher proportion of income from gifts of produce or crops off of church land. A few churches, less than one-sixth, have endowments from which they draw interest. The methods of giving farm produce or of contributing labour to church land, and other adaptations of the Lord's Acre, are being used in increasing number of churches. Fifteen per cent of the churches receive something from rent or part of the church property. Very little comes from children's offerings or from non-Christians. The typical church receives between five and six hundred dollars a year, about three-fifths from the mission, church body or other outside source, and about two-fifths from local contributions.

The salaries of the pastor and other resident workers represent about 68 per cent. of the total budget. Next in order come upkeep and running expenses, social service and extension evangelism. Benevolences, religious education, home missions, books and newspapers account for a very small percentage of the total amount and less than one fourth of the churches reports expenditures in these fields. The typical rural church in our studies spends 500 or more *yuan* a year, a large proportion of which goes to the salary of the pastor or preacher or to the maintenance of church property and a limited program. Eighteen churches report special projects for which they receive special funds. A comparison at this point is illuminating. The average rural church in the United States expends about \$1,400 a year, while in China the average expenditure is not more than \$175 (U. S. currency), or one-eighth the U.S. average. The average cost to mission societies is about \$100 U. S. for a church each year. In terms of investment in the building of Christian rural communities in China, this is not a large amount. Granting, of course, that the rural churches themselves are not entirely dependent upon the older churches of the West but are assuming an increasing measure of support themselves, which is the present trend.

Even more important in a study of the whole question of self-support and maintenance of parish programs is an analysis of the contribution per member. A little more than half of the rural Christians give something; the large majority give cash and very few absent members help their churches. Figures for per member contributions are available from 69 sample churches. The lowest amount per member is ten cents, the highest 6.38 *yuan*. One rural church field showed contributions of 13.74 *yuan* per member a year, supporting in full ten pastors. The average per member for all 69 churches is 1.47 *yuan*; and per church family 2.76 *yuan*. Comparing this with previous studies it seems fairly certain that the average contribution per member is slowly increasing.

What factors cause the differences in per member or per family gifts? Briefly summarized, our conclusions are as follows: Geographical location and standards of living are factors; the highest averages are found in east, central and south China. Per

member contributions are higher in churches with resident pastors or preachers; in certain large circuits and fields supervised by itinerant evangelists the average contribution is disappointingly low. In some of these same fields the amount spent per member on travelling preachers or teams is much higher than in other fields where limited grants are given to local churches. The Siaochang (London Mission) field which has specialized in the Clark evangelistic bands is an outstanding instance. Mission policy is also a factor. Churches founded by Presbyterian (North), English Methodist, American Congregational and American Methodist Missions have a smaller proportion of churches with contributions per member above 2 *yuan* a year. Most of the rural churches with the best record of per capita giving are located in market-towns and villages; the *hsien* city location is not essential. Almost half of the 17 churches which showed a record of over 2 *yuan* per member have a good community service program. Serving the community strengthens the church in the end. Finally, training in stewardship and a vital spiritual life in the church are essential.

The problem of raising funds for the church through various methods of keeping accounts, of disbursing moneys and auditing accounts is much more than a matter of dollars and cents. It affords the finest kind of opportunity for educating members, lay-workers, church officers and the preacher himself in the purpose and meaning of the church and its work and the responsibility of every Christian to his church and community. Leaders of these representative rural churches were asked how soon they thought complete self-support could be achieved, under various grades of leadership and with various types of program. Even with a well-trained minister (senior middle school and theological education) the average estimate was only twelve years.

This Survey has led the writer to the conclusion that if varied methods of self-support are introduced, including what Dr. R. A. Felton called "growing church money," an ordinary rural parish of 200 members could support a well-trained pastor, provide for the upkeep of a central church and some village chapels, and carry on a simple but effective community program. But this parish would have to be limited in size in order to develop a growing group consciousness, and education in ideals and methods of giving to the church would have to be emphasized over a period of years. The aim of rural churches in China should be, therefore, to work for a larger membership within a definite parish area; to have definite plans of financial support and give members training and inspiration in giving; to link improvement of rural life and raising of living standards with the support of the church; to develop the kind of church program which will meet rural needs and enlist support on the part of church members and of the community; and to make use of a well trained leadership and constant pastoral guidance without which isolated groups of Christians and volunteer workers, no matter how earnest they are, are apt to become discouraged and to lose ground in their Christian faith and life.

### Life and work of the Church

An important section of the Survey dealt with the life and work of the rural churches; their preaching, teaching and worship; their nurture of members, inquirers and children, their mutual aid among Christians and their service to their communities; their extension to new centres and their cooperation with other agencies, both local and national. The data secured can be only briefly summarized here. Two-thirds of the churches favor a "comprehensive and progressive program including evangelism, religious education, and Christian social reconstruction." However, hardly one-third of the churches have a plan for carrying out such a program. Lack of trained leadership and lack of finances are given as the chief difficulties. This perhaps means that the methods of training rural ministers and reconsideration of the whole question of rural church finance are needed. A majority of the churches studied are ready to advance. Some are already making notable progress in the way of better religious education and community service. Encouragement and guidance are essential if these little Christian groups are to fulfill their mission to the rural communities of which they are a part.

The Survey showed that half of the churches studied have primary schools in connection with them. Fifty-four per cent. of these schools have an enrollment of less than 50.

Literacy education for Christians is receiving increasing emphasis, but more than one half of the church members and even larger proportion of inquirers cannot use their own Bibles and hymn books or read Christian literature. Two-thirds of the churches studied say that a literate membership is a definite goal. While many churches have introduced the Mass Education readers, more than one half are teaching to read entirely with the use of religious material. The use of the Chinese character is favored overwhelmingly, rather than phonetic or romanization.

The training of inquirers and members for the Christian life is of utmost importance. Some of the churches studied are doing much more than others; stressing the definite enrollment of inquirers, giving careful training in the church and home, setting high standards for church membership and making the ceremonies in becoming an inquirer and a baptized communicant significant and meaningful to the new convert. Standards for entrance to the church are evidently higher than in years past. The difficulties in a program of Christian education for rural inquirers just moving out from their non-Christian environment and associations into the Christian fellowship must be recognized. But a few of the churches studied show unmistakably that the whole level of this program could be lifted. For one thing, the possibilities in use of more mature Christians to help in training of inquirers and new Christians have hardly been touched. The work need not all be centred at the church. Definite plans for careful oral instruction and for guidance in learning to live the Christian life are being effectively carried out by some churches in their village groups.

Two-thirds of the sample churches report a plan of some kind for regular instruction and nurture of church members, individually



or in groups. The actual results vary from church to church. Half the churches report Bible classes for members. In more than half of the churches studied there is no Sunday School or the School has only one class and is merely another preaching service. The average attendance is small compared with the total number of members and inquirers. It is difficult to get adults to attend and children predominate in many schools. Some new materials are being introduced but the older methods of lecturing with occasional questions largely prevail. There is a sad lack of volunteer teachers. With a few exceptions interest in the Sunday School and its work is not strong. Some experiments in the integration of study period into the entire Sunday program so that members, inquirers and their families will realize more clearly the importance of learning, have been very fruitful. More literature prepared especially for rural Christians is being used than a few years ago.

The proportion of churches which have other types of study organizations are few. Small group meeting in homes and villages for study, fellowship and worship are becoming more popular. Forty per cent. of the churches studied report that they have made some use of simple religious drama in teaching or evangelism. A study of the content of religious instruction in rural churches shows that on the whole, it is rich in material on the life and teachings of Jesus and essential Christian doctrine but weak in the relating of these to the daily life and problems of the villager. The memorization of catechism, once so common is now giving way in many churches to Bible memorization. More attention is being directed to special work for women in homes, for children and for Christian families but too much of the effort and of the materials and methods used is not especially suited to rural homes and rural women and children.

The program of the rural churches in Christian nurture is weakest among children and youth. The Christian home is receiving greater emphasis and there has been steady improvement in the methods of training inquirers, in the continuous nurture of church members and in training of lay-workers. But some churches are far ahead of others. The whole level of teaching in rural churches needs to be lifted.

Some churches in the Survey show that dignified, beautiful and impressive worship services are possible even in the country. More Christian adaptations could be made of Chinese forms, Chinese music and Chinese art and architecture. The festival, both the Christianized Chinese festival and the church festival, is being given a larger place now in many churches. Sunday attendance in rural churches is much affected by seasons, by weather and by distance of the member from the church. While encouraging regular Sunday attendance at the central or village church, the pastor can also make use of the love of seasons and festivals in rural life, and give this a Christian direction. The effect of grafting the one-day-in-seven custom of worship and Sabbath observance upon the old tree of Chinese rural social life has been interesting. Strict observance of the Lord's Day by complete rest or by a day entirely devoted to

worship is rare. The greater use of Christian festivals would, many rural church leaders believe, greatly enrich the Christian faith and life of church members and inquirers and also interest and influence non-Christian society.

Some kind of service projects are being carried on in more than one half of the sample churches of our Survey. Vaccination, literacy schools, health work and extension of improved seed lead the list. Twenty-six per cent. of the churches have helped to organize or promote co-operative societies. Much more could be done and done more effectively. Some things the church can do alone, some things it can initiate and turn over to community agencies, some forms of service it can carry on in co-operation with government or local groups. Our studies show that the church can take its part in rural betterment without losing its distinctive purpose and spirit. The evangelical emphasis need not be given up. The church, the Christian group, which reaches out into the community in friendship and service and which influences ideals of rural reconstruction by its own faith and spirit, becomes stronger, not weaker, the Survey reveals. It finds new friends. It expresses Christian love. It is more of a leaven in community life. It becomes more deeply rooted in village society. Evangelism, religious education and community service can go hand in hand.

### Some Suggestions and Recommendations

The implications of the results of this Survey for leadership training are obvious. There must be more emphasis both upon the training of lay leaders in the churches and also upon the education of ministers and women evangelists who can serve the new type of rural parish. Creative thinking and experimentation are greatly needed. Both missionary and Chinese supervisors must study rural community life, the hopeful experiments being made in various regions, the methods which are proving most fruitful, and test these in their own areas of work. Constant interchange of ideas and experiences while the rural church is still young will advance the whole Christian rural movement. Research and experiments by Christian educational institutions or larger organizations are called for. The local church must now be brought into the centre of the picture, and ways found of strengthening and helping the hundreds of little rural Christian groups with all of their possibilities. They are existing groups with a history and a purpose. They can become dynamic centres of rural regeneration.

Missions and church bodies are beginning to realize the importance of the rural church in the whole Christian movement. A rural church policy is needed in many denominations. Fortunately there is little competition between church bodies either in regions or in local communities. There is no over-churching of towns or villages with weak rural churches of different denominations as in many parts of America. Co-operation now should be strengthened by coordination of resources in extension service to rural churches. Theological seminaries and Christian colleges have only begun to make their contribution in the field of Christian rural service. More

adequate training for the Christian ministry in rural areas should be given to senior grade men who will become pastors of larger rural churches, district supervisors, directors of training work; to junior grade men who will be pastors and preachers in the ordinary rural church; to special types of women workers; and to lay workers. All these types of workers must be helped continuously through the years as they serve in the field and be given further opportunities for study and growth. Regional organizations such as the North China Christian Rural Service Union could be promoted in all regions or provinces. National and interdenominational organizations, such as the National Christian Council, National Committee on Christian Religious Education and Christian Literature Society, should have rural church departments or committees.

The most successful rural churches are those which are reaching out constantly into the villages about them. Christian rural work must be home-centred and village centred. Christian groups within villages must be strengthened and village leaders developed. The Christian farmer must learn to see the implications of his Christian faith and experiences for his agricultural vocation, for his daily relationships and for his community life. The church will then become the fellowship of village Christian groups in a natural community, a centre for occasional periods of common worship and mutual help, and the heart of a Christian community program for all the villages and rural people of the area.

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## Christian Literature in China

A Report specially prepared for the Madras Conference.

*(Continued from April)*

### III. Writers.

**S**OME of the successful methods of securing writers and manuscripts are the following:—

1. Offering remuneration for work done by people whose main duty is not writing or to whom supplementary income is necessary.
2. Promoting projects which enlist the enthusiasm and devotion of certain people who will write irrespective of remuneration.
3. Painstaking cultivation of friendship and comradeship with promising young writers and affording them opportunity to work together in a spirit of cooperation and freedom.

Experienced, effective Christian writers require:

1. An adequate training in Religion;
2. Reasonable knowledge of the technical subjects with which they deal;
3. A fair foundation in Chinese culture;
4. Ability to express themselves in the Chinese written language, and especially in a readable and attractive modern style;
5. Knowledge of at least one foreign language sufficient to read easily and understand accurately good current Christian literature;



6. Deep religious conviction and genuine religious experience;
7. Experience in life within and without the Church;
8. Maturity in judgment.

To meet all these requirements is of course not easy, but to be a successful Christian writer in China, one must meet more than half of them.

The difficulties of securing such writers are many, the chief of which are:

1. Lack of cooperation among missions and churches for joint and more ambitious projects which would attract able writers;
2. Denominational interests which narrow the scope of activities and usefulness of writers;
3. Institutional considerations which tend to overburden writers with too many responsibilities;
4. Theological controversies which makes some writers hesitant about entering this field of work;
5. Limitation of freedom of writers due to (2), (3) and (4)
6. Insufficiency of funds;
7. Unsatisfactory working conditions under certain types of missionaries or other leaders who restrict initiative and do not allow sufficient recognition for work done.

The training of promising writers, in the broad sense, involves the entire education of the writer. In a strict sense it requires;

1. Literary training;
2. A theological course;
3. A certain amount of training in journalism;
4. Opportunity to come in contact with men and events and current literature;
5. Apprenticeship under experienced writers.

Among the different successful methods of promoting Christian literature work in China in recent years have been the following:

1. The organization of Christian Writers' Fellowship; and
2. The holding of periodic conferences for Christian writers.

These have led to:

1. The discovery of new prospects;
2. The enrichment of experience of younger writers; and
3. The strengthening of purpose of the more mature writers.

Such conferences give the writers opportunity to exchange experiences, to study and survey the nation-wide needs, to discuss new plans, and to share visions of the future.

#### IV. Distribution

Cooperation in distribution has not progressed very far. Following the failure of a rather elaborate scheme sponsored by the

Presbyterian China Council for the union of the various agencies of distribution, the C.L.S. enlarged its Associated Publishers' Department, offering to act as distributors of all types of literature from whatever source and also to become the acting publishers for any literature agencies desiring to discontinue independent distribution processes. The China Council finally decided to put their distribution representative into the C.L.S. and to sponsor wider distribution through that agency. However, while the work of distribution has been greatly enlarged and strengthened, yet no further progress has been made along the lines of the proposed mergers.

In the main, distribution has continued along the usual lines; mail order, local bookstores and agencies. Some real success is reported in the promotion of Travelling Libraries.

The present political situation has created new problems of distribution. Mails are censored; communication is becoming increasingly difficult and only books with no political implications can be distributed in occupied territories. New centers of distribution in South and West China are being opened. The C.L.S. is opening several new depots: one in Canton under the auspices of the Synod of the Church of Christ, one in Szechwan in cooperation with the West China group and one in Kunming. The Association Press has also established agencies in Hongkong and Kunming.

One fruitful suggestion which has scarcely been tried so far is the subsidizing of the purchasing side of the literature movement. This could be done by subsidizing the publication of books with the stipulation that the price should be kept low so as to bring it within the purchasing power of the readers. Another way is to assist in one way or another certain groups, like pastors, to purchase the books they need for their work. Moreover if the present literature agencies were properly supported financially they would be able to find many helpful channels of distribution, including more in the way of special grants, which they dare not undertake at present. They would also be in position to do more adequate advertising and promotional work in connection with distribution.

#### **V. Emphasis needed in China.**

A first step in implementing all of the above suggestions for developing an adequate program of Christian literature in China is to create an insistent demand on the part of Christian leaders and workers in general for Christian literature. The use of such literature should be given a place in importance along side that of the direct preaching of the Gospel. When Christian leaders and workers of all types from all parts of the field are sufficiently convinced of the imperative need of Christian literature they will set themselves to the task of helping to devise ways and means for developing an adequate program. The creation of such a conviction and demand is an immediate and urgent need today.

#### **VI. Help Needed from Abroad.**

What steps then should be taken to give "Literature Work" its rightful place in the programs of work of the missions and the

churches? First, probably no one would advocate setting up a larger number of denominational publishing houses. In fact there is much to be said in favor of some of the present ones being merged into present publishing agencies for the publication and distribution side of their work. Many would approve, however, the suggestion that the churches in their general assemblies, synods and presbyteries should give the production and distribution of literature a much more carefully planned and prominent place. The mission bodies could set up definite budgets for literature, along with the budgets for educational, medical and other work, calling on the supporting churches and Boards to appropriate annually substantial funds for this work. "Literature work" should be accepted as a phase of church and mission work and consciously placed in the budgets and programs of both church and mission.

Among the various kinds of help needed from abroad, the following should specially be mentioned:

1. Advisory committees or specialists in various fields of Christian literature, to be formed in Western countries for the purpose of:—
  - (a) Bringing to the attention of groups in China significant new publications, articles, or new trends of thought;
  - (b) Assisting Chinese writers, who may go abroad for study;
  - (c) Selecting lecturers or other specialists in the production, promotion or distribution of literature, to be sent to China to assist in the literature program.
2. Sending Societies in Western countries would be well advised to set aside specially qualified workers for literature work.
3. (a) Special funds should be provided to promote:
  - (1) Conferences or retreats of writers for fellowship, inspiration and mutual encouragement;
  - (2) Conferences of literature producing agencies to secure coordination of program, to avoid overlapping, to fill gaps, etc.;
  - (3) Conferences of special groups to study the needs in their field of literature, e.g., theological school teachers, social workers, rural work leaders etc.
- (b) Special funds should be provided:
  - (1) To pioneer new projects: such as weekly or daily Christian papers for general circulation, rural magazines, general fiction with Christian background etc.;
  - (2) To subsidize special publications of outstanding works, which may have a limited scale;
  - (3) To subsidize worthy publications which are struggling for existence.
- (c) Special funds should be provided:
  - (1) To promote the use of literature such as the establishment of rural libraries, travelling libraries, reading clubs etc.;



- (2) To conduct experiments for more effective means of distributing Christian literature.

4. Fellowships and Endowments for Lectureships and Prizes:

(a) Fellowships for Chinese writers who may be profited by study or travel abroad. Those may be regular or special fellowships connected with various educational institutions.

(b) Endowment funds for scholarly lecture to be given, periodically in important centers in China, by eminent scholars, both Chinese and foreign, who shall have ample time and facilities for study and research, in preparing these lectures. These lectures could then be published.

(c) Endowment funds for prizes and awards for literary attainments. (e.g. Timothy Richard Prize Fund).

In discussing the above needs for help from abroad, two points should especially be borne in mind:

1. Where it is possible, the funds should be administered by a special committee in China which is in intimate touch with the local situation, with full authority to make allocations for worthy projects. The Literature Promotion Fund has set a good example in this matter. This however should not discourage the allocation of funds which certain constituencies wish to make directly to existing agencies for specific purposes with which these agencies are concerned.

2. Every means should be used to encourage Chinese leadership in the discovering of needs, in the administration of programs and in the use of resources which make these possible.

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## The Inner Life of the Church

A Paper Prepared By  
The China Delegation of Section VII  
At the Madras Conference

(Continued from April)

### C. RELIGIOUS EDUCATION

#### I. Our Contribution in Practice

**T**EN years ago only the first beginnings toward a comprehensive Religious Education Movement had been made. The first steps were taken by the Methodist Episcopal Church in China, which at the Eastern Asia Conference in January 1928 appointed a committee to draw up *A Program of Religious Education for the Methodist Episcopal Church in China, 1928-31*. This committee met in February, 1929. Beginning with 1929, religious education history was made rapidly; there came the visit of the General Secretary of the World's Sunday School Association, Dr. Robert M. Hopkins, to China in 1929; the work of the Religious Education Deputation, led by Dr. Jesse L. Corley, sent to China by the W.S.S.A. in 1930-31; the All-China Conference on Religious Education held at the University of Shanghai and attended by more than a hundred

workers interested in religious education (the majority being Chinese), June 30—July 9, 1931; the organization of the Religious Education Fellowship on the last day of the conference, as a spontaneous expression of a newly-discovered unity of purpose; and finally, the organization of the National Committee for Christian Religious Education in China (N.C.C.R.E.) and the holding of its first annual meeting, July 10-11, 1931. With the creation of this National Committee with Dr. Timothy T. Lew as chairman, the Religious Education Movement was really launched. The N.C.C.R.E. was officially recognized by the W.S.S.A. as the China unit of its world movement at its Rio Janeiro meeting in 1932. Its two secretaries, Dr. Chester S. Miao and Rev. Ronald D. Rees were also asked to serve as secretaries of the Religious Education Fellowship, of which Dr. Frank W. Price was elected the first chairman.

The old familiar saying, 'In union there is strength', has had no better illustration than what has happened in China since 1931. That year saw no sudden influx of foreign missionaries and returned students with degrees in religious education. Rather, it was the year that discovered them to each other. Where before they had laboured in isolation, new powers were released as they began to work together. The same workers, but with a difference. The new literature that has sprung up since 1931 is the result of this bringing together of many forces for religious education already existent in China.

The China Sunday School Union, organized in 1907 for the publication and distribution of the International Sunday School Lessons, continues its work under the leadership of Rev. E. G. Tewkesbury. In recent years graded lessons, based largely, however, upon the International Sunday School topics, have been issued. Relations between the N.C.C.R.E. and the China Sunday School Union have been friendly, and the N.C.C.R.E. has made considerable use of the large Bible pictures and picture cards published by the C.S.S.U.

Some of the achievements of the N.C.C.R.E. since 1931 may be summarized as follows:

1. *Children.*—

- The N.C.C.R.E. Closely Graded S.S. Series (6 years).
- The Group Graded S.S. Series (3 years).
- The Neighbourhood S.S. Lessons (for large groups).
- The Weekday Character-building Series (6 years).
- D.V.B.S. material.

The chief work on the two 6-year series was done by Miss Mabel Nowlin who, at the request of the N.C.C.R.E., was allocated by her Mission for this special service.

In addition to these courses, other books, on worship services and other topics, have been produced by members of the Religious Education Fellowship and published under the auspices of the N.C.C.R.E.

The Christian Literature Society continues the publication of the one Christian periodical for children, begun in 1915, a monthly

*Happy Childhood.* This is the only periodical for children that has survived the War. The latest translations of children's literature by the Christian Literature Society have been the two series.

*The Friendship Series* (*Kembo of Africa*, and other books).

*Bible Books for Little People*, illustrated by Elsie Anna Wood.

*Church Vacation Work for Children* (D.V.B.S.) had already had more than ten years of history when the N.C.C.R.E. assumed responsibility in 1932 of sponsoring this valuable form of work. Since that time, the work has been carried on upon the basis of depending on local support. Efforts have also been made to produce textbooks and other fresh material for meeting its new needs.

2. *Youth.*—With the pressure for the registration of schools and the consequent placing of religious education courses in middle school and college on a voluntary basis, a new approach was necessary. To assist the Mission middle school administrators to make the necessary adaptation, Dr. Chester S. Miao and Dr. Frank W. Price were released for a year's travel and work among the middle schools of China, 1928-29.

The registration of colleges and universities with the government has called for a restudy of the religious education courses in those institutions and of their methods of instruction. Interesting and fruitful results of these changes and experiments have been attained.

Many workers have contributed to the new literature and to the new techniques for work on a voluntary basis. A significant contribution has been made by the Y.M.C.A. through its 'Youth and Religion Movement', an evangelistic approach to the intellectual youth of China. Their publications have been mainly for this group, also. Further contributions have been made by Fukien Christian University, through the work of Dean Everett Stowe and others, and by Yenching University, through Dr. Timothy T. Lew, who edited Marie Adams' series of 14 unit courses under the title, *A Religious Education Program for Youth*. Visitations of Middle Schools has been carried out in co-operation with the China Christian Educational Association. In the course of the two years, 1935-37, more than 70 schools were visited, generally by a small group working as a team. The purpose was to consult with the principal, teachers and students as to the distinctive purpose of our Christian schools and how to realize it more adequately.

The Methodist Episcopal Church, North and South, has been an outstanding leader in promoting spring and autumn conferences for its youth, whether in churches or schools. Other denominations are gradually coming to value and emphasize this vital form of work. For many years the Y.M.C.A. and Y.W.C.A. have sponsored conferences for youth in different parts of China, and also camps for boys, as well as for girls.

3. *Rural Youth and Adults.*—The Rural Church Department of Nanking Seminary, headed by Dr. Frank W. Price, has done outstanding work in producing religious texts for rural youth and adults.



4. *Lay-training Courses*.—Training courses for workers with children, for parents and for the training of lay leaders, have grown as a result of the regional training conferences sponsored by the N.C.C.R.E. since its inception in 1931. Special mention is due to Dr. Samuel H. Leger, Lay-Training Secretary for the N.C.C.R.E., for his contributions both to the literature of lay-training and to the organization and teaching work in carrying through many conferences and institutes in connection with this movement throughout various parts of China.

5. *The Journal of Religious Education*, a quarterly, edited by Dr. C. S. Miao in Chinese, brings to workers in all fields of religious education stimulus and suggestions through the articles in the different departments of work. This goes to all members of the Religious Education Fellowship (over 600), as well as to many subscribers who are not members of the Fellowship.

6. *The Religious Education Fellowship Bulletin* in English, issued once or twice a year, brings news of members and new experiments to English-speaking members.

7. *The Amethyst*, a Journal of Christian fellowship, worship and devotion, is edited by Dr. T. T. Lew, and fills a gap that the lover of beauty would otherwise feel. What the Student Christian Movement press has meant to many in the English-speaking world is, perhaps, what this Journal means to its Chinese constituency. The new hymns and anthems, beautiful prayers, stimulating sermons and articles, religious poems, as well as such material as the unit courses for middle school youth, are to be found in its pages.

8. *Religious Art and Verse*.—No account of the progress of religious education in China of late years would be complete without the mention of the flowering of these two arts.

*The Church Art Society* of the Chung Hwa Sheng Kung Hui (Anglican) came into existence in the spring of 1934, inheriting the art of St. Luke's Studio, Nanking. The Rt. Rev. T. K. Shen, D.D., former sponsor for St. Luke's Studio in Nanking, was elected the first President, and the Bishop of Hongkong and Dr. Y. Y. Tsu, Vice-Presidents. The first book published by the Society was a Chinese edition of Sir William Hole's *Jesus of Nazareth*.

*The Christian Art Department* of the Catholic University, Peiping, has secured several Chinese artists of note, and now more than 90 paintings on religious subjects—mostly the Life of Christ—are the possession of the Chinese Church.

*The Hymns of Universal Praise*, a union production in which poets and musicians of six large denominational bodies collaborated, was first published in March 1936. The chairman of the Commission and the General Editor of the words was Dr. T. T. Lew, the General Editor of the music Prof. Bliss Wiant. Mr. Y. L. Yang as the General Secretary of the Commission, and Dr. Robert F. Fitch as Vice-Chairman of the Commission did the supervision of printing and saw the work to its completion. Some 200,000 copies were sold in the first year. Six editions were necessary. Since then two further editions, bringing the total number of copies printed up to 259,000

copies, have been printed. One edition has been issued since the beginning of the War. It has been said, 'Let me make the songs of a people, and I care not who makes the laws'. Christianity in China waited a hundred years for this embodiment in verse and music. Church buildings may be destroyed by fire and bombs but the spirit of Christianity cannot be driven out. The greatest thoughts of Jesus and the prophets are clothed now in Chinese poetry of the highest order.

## II. Our Contribution in Principles

Christ-centred in faith.

Experience-centred in approach.

Teaching-learning-doing the method.

Growth in Christian character the objective.

These four principles were put forward at the N.C.C.R.E. Annual Meeting in 1932 as guidance for the members cooperating in the work of preparing curricula for religious education.

"Our message is Jesus Christ" has been the note of all Christian witnesses from the days of the New Testament to the Jerusalem Conference from whose report these words are quoted.

'Secondly, we approach the work of education from the angle of experience, even as Jesus dealt with his disciples step by step and used each situation as it arose for strengthening their hold on God and showing them how to deal with life and their relations with one another.

'Thirdly, we teach that our pupils may learn, but that they may learn by doing the will of God more than by being hearers only.

'Fourthly, we take as our objective the production of Christ-like character through moral and spiritual conversion, until growing persons are transformed into his image.'—*Religious Education Fellowship Bulletin*, No. 2.

## III. Points to be Emphasized at Madras

Ten years have elapsed since the Jerusalem Conference with its epoch-making volume on religious education. We have witnessed considerable progress in the use of educational methods in church work. At the same time there has been a felt need of clarification as to the scope and content of religious education.

We look to the Madras Conference to take steps to

(1) Make a factual and interpretative study, together with judicious appraisal, of the work in religious education in the world-wide church, and at the same time, promote a more effective exchange of ideas and experience in certain specific cognate areas, such as the Far East.

(2) Clarify the religious basis of religious education, so that it may be both thoroughly Christian and educationally effective.

(3) Study the function of the Social group as an educational agency, and the implications of the Church-centric as well as Christ-centric principle for the theory and practice of Christian religious education.

(4) Consider the comparative merits of those two views of religious education which hold

(a) that it is a special department of Church work, and

(b) that it is a new emphasis in all Church work which calls for the utilization of educational principles and methods wherever they are applicable and would result in more effective work.

This would involve a closer integration of the whole program of the local church, as well as in the national and denominational organizations.

#### IV. What Help We Need

The following measures are suggested as means whereby the Mother Churches can assist the cause of Religious Education in the Younger Churches.

*On the field.*—(1) A revolving literature fund has proved its value. Grants for such a fund to the various literature-producing agencies would greatly facilitate the publication of materials when produced.

(2) The strengthening of the faculties of religious education in theological seminaries, universities and colleges.

(3) The making of adequate provision for religious education in all schools and colleges, especially in the middle schools, calling special attention to the need of providing to this end restricted funds which cannot be diverted to other uses.

(4) Supporting local, regional, and national organizations, which are engaged in the promotion of religious education in schools and churches, or in carrying on creative or experimental work in this field.

*In the home lands.*—(1) Fellowships for study abroad for selected candidates from the younger churches would be a valuable contribution.

(2) The sending of candidates for the mission field to such seminaries, colleges or universities as offered courses in religious education would stimulate the offering of such courses.

(3) Missionaries on furlough should be urged both to get in touch with the best current procedure in religious education, and to take courses in religious education. To this end, the sending boards might work out some scheme for the adjustable furlough: a longer furlough for those desirous of study.

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## In Remembrance

REV. JOHN ALFRED SILSBY, D.D.

John Alfred Silsby passed away on March 4, 1939 in California. Dr. Silsby came to China on Dec. 19, 1887 and was located in Shanghai at the South Gate Station of the Presbyterian Mission where the greater part of his life as a missionary was spent. A year after his arrival he was appointed Superintendent of the Mission Press but soon left it



to take charge of Lowrie High School. As was often the case in the early days, heavy responsibilities were the part of this new missionary. We read from old reports that after three years' service he was "put in charge of the South Gate Station and out-stations," and after six years he was sent to Ning-po "to assist in the oversight of the work."

Dr. Silsby will be remembered by those who have studied the Shanghai dialect as a writer or editor of various useful helps in language study. He collaborated with Dr. Davis in publishing a Chinese-English dictionary, and served on the Committee which published the English-Chinese dictionary. He was also one of a committee which brought out the new translation of the Holy Bible in the colloquial.

As Principal of Lowrie High School he saw the school grow from some thirty or forty to several hundred. From among these graduates who counted Dr. Silsby a personal friend are several of China's leaders.

His students remember him as a person of untiring energy whose interest in the small details which made up their lives was real, and as one who was never too busy to spend time on their personal problems. Many a student received financial aid from him during some crisis which was unknown to others.

Perhaps the thing which those of us who lived near and worked with Dr. Silsby like to remember best was his tolerance in religious matters. A conservative in theology himself, he never made the young missionary who did not agree with him feel uncomfortable about expressing his own religious beliefs.

On Dec. 19, 1890 Dr. Silsby was united in marriage to Miss Annie Moore of the Christian Alliance Mission. The doors of their home were always wide open to their students, who remember with pleasure the hospitable welcome given each visitor.

Dr. Silsby is survived by his wife, a daughter, Mrs. Robert C. Cross, and three grand-children of Scotia, California.

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### ISAAC MASON

The name of Isaac Mason has been for many years a familiar one to missionary circles in China, and it is with deep regret that we have learnt of his death. Mr. Mason was a typical Yorkshireman, genial and hearty with a strength of character which has made his name almost a household word in many quarters. Born in Leeds, he came out to China in 1894 as a missionary of the English Friends Foreign Missionary Association and was stationed in Szechuan where he engaged in evangelistic work. He soon acquired a good knowledge of the language and was an acceptable preacher amongst all classes of Chinese. He developed also the powers of a writer and translator, and whilst doing his ordinary Church work produced quite a number of books and pamphlets which were circulated in the province. These were not confined to evangelistic subjects but included works such as "The Progress of Democracy" and "The Federation of the World"; books that were being eagerly read by those who at that period were coming into contact with Western thought and ideals. At the same time he became interested in the Moslem population of China and felt the call to present the Christian message to these people. Many of the books even now circulated amongst Mohammedans were prepared by him.

In 1915 he joined the staff of the Christian Literature Society in Shanghai and in keeping with the Society's object at that period produced books calculated to reach men of influence who were not specially

interested in Christian teaching. Soon after Mr. Mason's arrival in Shanghai the country was much agitated on the question of the State recognition of Confucianism, and he prepared a booklet on the subject which was circulated amongst the members of the new Parliament. He also took an active part in anti-opium propaganda. For several years he acted as Publications Secretary of the Christian Literature Society.

Deeply interested in all phases of Chinese life he was naturally drawn to the Royal Asiatic Society and in 1916 was elected its Honorary Secretary in which capacity he served for several years. He was also later on elected Vice-President holding this office also with distinction for a considerable time.

In 1925 owing to the financial depression, the Friends Missionary Association felt compelled to withdraw Mr. Mason from his position in the Christian Literature Society, and he accepted a business position in the city. He continued however to serve on the Board of Directors and also maintained his literary activities as far as time would allow. In 1932 on his retirement from Shanghai the Executive Council of the C.L.S. expressed their deep appreciation of his services, accompanying their remarks with the presentation of a silver rose bowl.

Mr. Mason was also a member of the Union Church and was equally active in that fellowship where his wise counsel and evangelistic zeal were greatly valued and esteemed. In fact every good institution and object had his hearty support and Shanghai was the poorer when circumstances compelled him to leave for the home-land.

Settling in Worthing, England, he soon displayed his usual energy and active interest in Church and Social work, one of his last public functions being attendance at the Free Church Council at Bradford.

The news of his death came as a painful shock and the sympathy of a wide circle of friends in China is extended to Mrs. Mason in this time of her bereavement. C. W. A.

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### MISS MARY JANE IRVINE

#### An Appreciation by Her Sister Elizabeth

Mary Jane Irvine was born of pious parents of Irish stock in 1853 near Kingston, Ontario, Canada. Robert and Margaret Irvine had their faces turned toward the Setting Sun, where there was vast virgin forest awaiting the woodman's axe. With courage and determination a home was hewn out of the forest.

Mary Jane, the second of six children, received her early education in the Public School, continuing her higher education in a market town some twenty miles away. Licensed to teach she gave herself for some years to that profession with devotion and love for those under her instruction. This work was characterized by her spirit to inspire youth to apply themselves in preparation for the stern duties of life.

Coming at this period under the inspiration of D. L. Moody a new vision came into her life of the need of giving to others the way to Salvation. The door of opportunity opened for special training for Christian service. This School was under the auspices of the Woman's Branch of the New York City Mission. After five years of devoted service as Pastor's assistant and tenement house visiting there came another vision of the regions beyond. This led her to offer herself as a candidate to the Woman's Union Missionary Society of America at the time seeking an evangelist to do follow-up work in connection with

Margaret Williamson Hospital which was being so ably conducted by Dr. Elizabeth Reifsnyder. In this capacity my sister served for forty-eight years.

Her work was characterized to the last by devotion and enthusiasm for the Salvation of Souls. When urged recently to give up her work on account of failing health, she answered, "I must do the work for which I came to China." Her motto might be said to be, "Satisfied with Jesus," for whom she "endured as seeing him who is invisible."

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### REV. ALBERT G. LEIGH

We regret to record the death of Rev. Albert G. Leigh of the English Methodist Mission, who was killed during a Japanese air-raid over the town of Ping-kiang, in Hunan, on March 15th, 1939, when the dugout in which he was sheltering suffered a direct hit.

Mr. Leigh was a graduate of Handsworth Methodist Theological College, Birmingham and first arrived in China in November 1930. After seven years spent in evangelistic work in Hunan, in the cities of Yiyang and Yungchow, he spent 1938 on furlough in England. He only returned to China about three months ago and his untimely death so soon after appointment to Ping-kiang is a very sad blow.

A young man of pleasant disposition and even temper and gifted with a good knowledge of the Chinese language, he had already done much valued pastoral work. He was at his best in the widespread country circuit amongst the common people. They will mourn a friend whom they could trust and in whom it was easy to confide. We mourn him, too, and our sympathy and prayers go out to his wife and little son Donalds in England and to the Mission whom he served.

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## Correspondence

### Understanding India

Sir,—As citizens of the world, we should try to understand all the nations of the world. But there are special reasons why we Chinese should have an intelligent understanding of India. In the first place, we owe the philosophy and religion of Buddhism to India. The cultural contact which has since been broken for so long needs to be restored. Then the problems confronting both nations are so similar, that a comparing of notes would be profitable to both. I mean the problems of illiteracy, disease, poverty, disunity and foreign imperialism. Lastly, India and China together represent nearly one half of the world's population, and they have achieved a type of civilisation which is peace-loving. If they

understand each other and co-operate with one another, the battle for building world peace will be half won.

It was my privilege to have spent more than a month in India during this past winter (Dec.-Jan). I went there as a delegate from China to attend the International Missionary Conference at Madras (Dec 12-29). After the Conference, I toured in India with Miss Murial Lester and others for nearly two weeks, and had the pleasure of meeting Mahatma Gandhi, the Poet Rabindranath Tagore and Jawaharlal Nehru.

I must confess that before I went to India, I was rather apprehensive, because I had the impression that the Indians are a religious and mystical race, whereas we Chinese are ethical



and practical; and, therefore, I came to the conclusion that we might not be able to understand each other easily. What surprised me was that at Madras we not only understood each other well, but actually "fell in love" with one another, as C. F. Andrews put it later. One of the Indian delegates once remarked to me: "You and I never disagree." From this experience, it may be permissible to say that there is such a thing as the Oriental mind. But, then, I may be mistaken, because it is the same person who said it was difficult for him to understand the Japanese mind.

My observation that the Indians are a religious and mystical race, however, remains true. Take Mahatma Gandhi, for instance. Here we have a man who has done more for modern India than any one single individual. Wherein lies his secret of power? What are the forces that have produced such a great man? While I do not want to be dogmatic, yet I cannot help feeling that the explanation is to be found in religion. The Indians are essentially a religious race. India alone could have produced Gandhi, and Gandhi alone could have exercised such a profound influence on India. Gandhi has such a grasp of the soul and mind of India, that even Jawaharlal Nehru feels mystified. With him religion and politics become completely integrated. His doctrine of non-violence or soul-force, his long-period fasts and his non-cooperation movement are clear indications of this integration. Because of his ability to feel the pulse of the nation, he knows exactly what steps to take and when to strike, under a given situation. This is why sometimes he is regarded as a very shrewd politician!

That the Indians are fundamentally a religious race is borne out by everyday experience. The

fact that thousands of people go to the Ganges to bathe is well known. Faqirs or "saintly men" are to be seen everywhere, though many of them are fakes. But what has impressed me most is religion in political action. Once, in passing through a railway station, I saw a crowd of about a thousand people squatting on the ground. Upon inquiry, I was told by the conductor that these people had been there for a whole year on a sit-down strike against the misrule of a native state! I certainly wanted to take off my hat to them, for I do not believe that this is possible in China. Nor do I believe that our leaders would ever resort to fasts, though political prisoners have occasionally done so.

Though Gandhi has retired from the political scene of action, yet his influence on the nation and the Congress Party is still very great. I was told that no important decision has ever been made by the Party without its being first submitted to him. In India, there are people who literally worship Gandhi. Once I remarked to somebody in postal service: "We in China think Gandhi is a great man." "You do not have to think, he is," was the rejoinder! Some one has recently published a volume, consisting of selected sayings of Gandhi, and the book is entitled "The Gandhi Sutra." Under his influence, hundreds of educated young people have "gone to the people," to promote village industry, "new education," prohibition, and civil disobedience. I met several people, who gave up wealth, position and prestige, in order to follow him.

The secret of Gandhi's power and influence must be sought in his religion. Every morning, he and his group at Seigon would get up for worship. So also every evening. He imposes a strict discipline on himself. He takes two one-hour walks every

day, and, though already sixty-nine, he works almost without stop. His habits of living are very simple. He always travels third class. But he has a keen sense of humour. His answers are always frank and to the point. We may or may not agree with his views, but he commands our respect and admiration just the same.

With him, non-violence is an eternal principle, and therefore not merely a tactic. He is convinced that it will work even in the field of international relations. This is why he urged the Czechs, the Jews and Arabs to practise the principle. However, he realises that no individual or nation is in a position to practise the principle, unless it has reached a certain moral height. In the present Sino-Japanese conflict, his sympathies are naturally with China. Yet he cannot help regretting the fact that we Chinese have not achieved this moral height which is the prerequisite of non-violence. This explains why he feels reluctant to give any message to the Chinese. The interview I had with him, however, had only to do with organising the forces of non-violence, for I am convinced that non-violence, unless organised on an international scale, could not bring about world peace. Unfortunately he showed little inclination to discuss the issue.

Of course, I would be giving the readers a wrong idea, if I did not point out the fact that there are groups who are opposed to Gandhi. Even within the Congress Party itself, I am given to understand that there are divisions of opinion on fundamental issues. This is borne out time and again, when one reads Nehru's Autobiography. The "Times" magazine has reported a recent split in the Party with Subash Chandra Bose heading up opposition. How serious it is going to be, no one can predict.

But so long as Gandhi is not willing to declare himself on the issue regarding socialism versus capitalism, the possibility of a split will always be there. But, if he should declare himself, the split may become an actuality! May be Bose is trying to force his hand.

Jawaharlal Nehru has impressed me as a clear thinker and a courageous fighter. He is frank and to the point. At least on three vital questions, his views are different from Gandhi. He accepts non-violence only as a tactic. He realises that under the present circumstances, there is nothing else for India to follow. He does not believe that village industry alone can solve the economic problems of India. Lastly he believes India must embark upon the road to socialism. But, in spite of these differences, he feels deeply attached to Gandhi, from whose personal magnetism he finds it difficult to get away. My Indian friends all agree that after Gandhi's death, Nehru is the logical one to take the place of leadership. "Whither India under Nehru's leadership?" is indeed an intriguing question!

The Poet Tagore is also opposed to imperialism; but, being a poet, he is not actively engaged in politics. What a lovely place is Santeniketan (meaning Abode of Peace), where the Poet lives and where he conducts his International School. Space, natural beauty, learning and art seem to mingle here, and they present a beautiful harmony. When I was there, I had the pleasure of seeing an exquisite performance of one of the Poet's plays, written many years ago. The play was based on a Buddhist legend, depicting the temptation of Ananda, with whom an outcast girl fell in love. According to the play, the girl and her mother both became saved by the Buddha. So the Poet had been against untouchability long before Gandhi started his cam-

paign! What is true of untouchability is also true with regard to rural reconstruction. Though perhaps not so well known to the outside world, the Poet has been for many years promoting a fine piece of rural reconstruction near Santeniketan.

What has impressed me most is Tagore's fine moral sentiment. This is clearly shown in his correspondence with Noguchi, a well known Japanese poet. Noguchi, knowing that the Poet has been rather critical toward Japan regarding her recent invasion in China, took the initiative in writing to the Poet, trying to convert him to the viewpoint of the Japanese military. Let me quote from Tagore's second reply to Noguchi:—

"I am flattered that you still consider it worthwhile to take such pains to convert me to your point of view, and I am really sorry that I am unable to come to my senses.....If you can convince the Chinese that your armies are bombing their cities and rendering their women and children homeless beggars, and if you can convince these victims that they are only being subjected to a benevolent treatment which will in the end "save" their nation, it will no longer be necessary for you to convince us of your country's noble intention.....Do you not know that there is no propaganda like good and noble deeds?....You must forgive me, if my words sound bitter. Believe me, it is sorrow and shame, not anger, which prompt me to write to you. I suffer intensely not only because the reports of Chinese suffering batter against my heart, but because I can no longer point out with pride the example of a great Japan..... Wishing your people whom I love, not success, but remorse."

Such a fine and strong moral sentiment I fail to find either in Gandhi's *Harijan* or in the publica-

tion of the Fellowship of Reconciliation, to which I belong. Could it then be true that, as Dr. Ambedkar of India has put it, we Christian people are no longer capable of moral indignation? (Gandhi of course, is not, a Christian)

As a result of my short stay in India, I have come to like India and the Indian people. Many pleasant memories linger in my mind. The fact that I travelled more than four thousand miles and always by third class has enabled me to gain an insight into the life of the masses as nothing else would. For this and the points of contacts with outstanding leaders of India, I feel greatly indebted to my good friend Miss Muriel Lester. But, for our present purposes, we must turn our attention to the question of how to establish points of contact between India and China. My Indian friends are very keen for this. At an informal joint meeting between Indians and Chinese at Madras, the following points were suggested:—

- (1) Exchange of publications.
- (2) Exchange of articles.
- (3) Exchange of professors and students.
- (4) Exchange of religious and social workers.
- (5) Organising study groups.
- (6) Organising good-will tours.
- (7) If possible, arrange occasional conferences.

The methods are, of course, only suggestive, but, if we sincerely work at the idea, a great deal of good may be accomplished.

P. C. Hsu.

#### Untruthful Art

Sir,—Presumably we all are eager and hopeful for every form of evangelism that promises to make the historic Jesus more intelligible and more vividly real to us.



Is it by prose narrative? We welcome anything that is at all readable. Is it in verse? Especially if it has a bit of lilt in it we take anything from doggerel to classic and authentic poetry. What we require is that, however naive or clever the execution, the conception must be true to the recorded facts of Jesus' life. We do not readily allow a writer to take any great liberty with the evident social settings and geographic environment of the records.

Of late, however, in the field of pictorial evangelism there has risen a school of artists whose interest in Jesus is so intense that they endeavor to picture Him in forms, colors, attitudes, situations, and surroundings not different from those so familiar to those for whom the pictures are prepared:—to make it appear that Jesus is one of us. Hence we have not only the Jewish Christ, and the Balkan Christ, and the South-Europe Christ, but also the Anglo-Saxon Christ and the American Christ.

Now Jesus, being descended after the flesh from the lineage of Jacob, if truthfully pictured must show markedly Jewish features, black curly hair, high nose, swarthy complexion, rather dark skin. To take typically Skandinavian or Anglo-Saxon features, hair, shape and color of face as representing Jesus, no matter in what attitude of service or devotion, or geographical or topographical setting, is not truthful art.

It seems to me that by this method of trying to make Jesus Christ the Christ of every national type we are in danger of reducing the historic Jesus of Nazareth to a merely idealistic conception, devoid of reality. Any gentle, kindly, gracious face and form pictured in the act and attitude of service or devotion, becomes the Christ. And this

sort of art, multiplied and carried into all our childhood and adolescent training, inevitably dims the conception of the reality, and reduces the necessity of the real, flesh and blood, curly-haired, highnosed, swarthy and dark complexioned Jesus, who through his Jewish lineage and in the Jewish land actually lived, labored, suffered, triumphed, and wrought the redemptive purpose of God for all mankind.

I have no aversion to angels of any nationality. I can conceive that "Around the throne of God in heaven," or as his messengers of service to men on earth, there may be those of every tribe and people and tongue, of every complexion and cast of countenance. I think that in any picture representing a group, or number of angels, the artist ought to take care to represent every national likeness. "From Greenland's icy mountains, From India's coral strand, Where Afric's sunny fountains Roll down their golden sand," pictures of angels should always include a variety. And this, I apprehend, would be true to fact of history, and true to the divine purpose and human experience.

There has been but one Jesus of Nazareth. He was a real, flesh and blood man of his times and generation. No art should be allowed to dim the picture of his reality to his age, or to substitute an ideal Christ for the real Christ. We lose much of pedagogic and emotional value when we make an artificial combination, the like of which never was seen on land or sea. Jesus, with distinctly Semitic features, in the costume of his land and times, with the native environment, all these can be represented by the skilful artist in an endless variety of themes, with their lessons and appeals truthful to history, and deepening not dimming the sense of the tremendous, peculiar, and unrepeatable

reality of the whole great drama of Jesus life among men.

This is a plea for true art, and the art of truth. Whatever liberty may be allowed to "art for art's sake" in other themes, no liberty should be taken when we propose to picture the Jesus of

history who is also the Christ of experience, and whose every look, tone, gesture, attitude, and habili-ment is rich with significance to the seeker after the "truth as it is in Jesus."

Shanghai.

Edward James.

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## Our Book Table

**CHINESE BUDDHIST MONASTERIES**, *Their plan and its function as a setting for Buddhist monastic life.* By J. Prip-Møller, Architect, F.R. I.D.A.

This is a monumental work, which will give a very special thrill to all who are interested in the old culture-land of China.

It is unique in regard to its outward appearance as well as to its contents, and it will prove equally important to the History of Religion as to the History of Architecture.

Externally, beside the admirably complete English text and the 3000 technical terms in Chinese, it gives a most perfect and striking series of large and small drawings, pictures, colourprints, charts and diagrams, covering the whole field of the highly developed monastic life in all its classical solemnity and beauty.

Seen from the inside it gives a detailed, true and deeply sympathetic picture of the manysided religious life, which pulsates behind the temple walls and monastic enclosures.

During my many journeys to the sacred mountains and big temples I have been longing for such a book, which in text and pictures could give the setting of Buddhist monastic life in China. I felt that only a gifted architect could perform this task. And the architect came—and here we have the book written and made up in such a way that it surpasses the keenest expectations.

The reviewer travelled together with Mr. Prip-Møller on some of his most important excursions to the Buddhist centres. I am therefore in a position to testify to the painstaking care and the indefatigable energy which he displayed year after year.

The work is published by the distinguished firm G.E.C. Gad in Copenhagen. It is obtainable from all booksellers, through the Oxford University Press, Amen House, Warwick Square, London. Here in China the Challenge Bookshop, Hongkong, has it on sale. Its price is 6 Gns. net. This price has been made possible through the grants from the two Carlsberg Foundations in Denmark.

It is to be hoped that not only individuals but also many libraries, and among these especially those of mission societies, whether in the foreign field or in the homelands, will provide themselves with this unique and splendid volume. K. L. R.

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**THE LIFE OF CHRIST** by Chinese Artists. *The Society for the Propagation of the Gospel, London.* 1939. 52 pp. Price 1/-.

This beautifully executed little work is a new departure in Christian literature on China. It comprises a selection of forty-seven art pictures from a larger number of photographs sent from Peking. Starting with

the annunciation to Mary we are given in brief the life of Jesus up to the resurrection. The final scene represents the outpouring of the Spirit on Pentecost. Each picture is faced with a brief but appropriate scripture passage on an otherwise blank page.

The art is distinctively oriental in tone, most of the faces and costumes being such as are found in typical Chinese art scenes. Some of the faces, however, carry distinctly non-Chinese features. This is especially true of Jesus.

It is interesting to note that the familiar halo about the head of Jesus found in Western art is retained. The Mother of Jesus also has a halo, probably showing Catholic influences. The dove is retained as the symbol of the Holy Spirit.

Altogether, however, the Chinese setting in trees, screens, house and garden scenes and distant landscape, give the whole series of pictures a distinctively oriental feeling. F. R. M.

ANNUAL REPORT OF THE BOARD OF REGENTS OF THE SMITHSONIAN INSTITUTION, 1936. *United States Government Printing Office, Washington, D. C. 1937.* 446 pp. Price \$1.50 Cloth Cover.

This is the Report as submitted to Congress for the year ended June 30, 1936. The first 16 pages give a summary of the affairs of the Institution. This is followed by ten appendixes giving somewhat detailed reports of the operations of the National Museum, the National Gallery of Art, the Freer Galley of Art, the Bureau of American Ethnology, the International Exchanges, the National Zoological Park, the Astrophysical Observatory, the Division of Radiation and Organisms, the Smithsonian Library, and of the publications issued under the auspices of the Institution.

This is followed by a General Appendix containing research articles on many special topics, astronomical and mundane. Birds, plants and animals, the universe and evolution, radio-activity and ultraviolet radiation, are among the many topics discussed. Of special interest to the reviewer is an article on the "Size and Age of the Universe" by Sir James Jeans, F.R.S. We find that modern research and especially the theory of relativity, have revolutionized some of our common conceptions. We are told, for instance, that according to this theory "space curves back into itself, so that the total volume of space is finite....." Moreover, the theory of relativity itself is only gradually being tested and clarified. Even to list the titles of these articles and the names of the distinguished scientists who wrote them would take too much space here.

The work is quite well illustrated, there being in all over 100 interesting and revealing plates scattered throughout the volume.

JOURNAL OF THE WEST CHINA BORDER RESEARCH SOCIETY, Vol. IX. 1937, *Kelly & Walsh, Shanghai.* Chinese \$4.00 (U.S.\$2.25)

A large part of this issue of the Journal is devoted to the Ch'uan Miao. D. C. Graham has two long research articles, one on their Customs and one on their Ceremonies. These articles are full of information, covering many aspects of the life and manners of these strange peoples. Many of the customs described show a similarity to much in China but the differences also are very marked. This material of over 100 pages deserves to be preserved in book form.



Among other articles of special interest is one by J. Howard Jeffrey on *The Tibetan Language*, one on *Buddhism* by Chester F. Wood, and one on *The Lama's Cosmogony* by R. Cunningham.

This West China group have found a virgin field for various types of research and seem to be acquitting themselves well at the task.

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CHRISTIANS IN ACTION (*A Record of Work in War-time China*) by Seven Missionaries. Longmans, Green & Co., London, New York and Toronto. 115 pp. 2/6d net.

This little volume consists of first-hand reports of the war in China and the work of the Christian forces in war-torn areas. Rev. Ronald Rees, as Editor, opens the book with an article on "*The General Scene*," Rev. E. H. Ballou contributes a chapter on North China, Minnie Vautrin one on Nanking, Rev. Geoffrey Allen one on South China, Winifred Coxon one on Hankow, Winifred Galbraith one on Changsha and Eva Spicer one on "The Student World."

These eyewitness stories of great suffering and heroic service in connection with the terrible tragedy that has fallen upon the Chinese people are both informing and challenging.

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THE WAR CONDUCT OF THE JAPANESE by Shuhsi Hsu, Ph.D. Kelly & Walsh, Shanghai, Hongkong and Singapore. 1938.

This book was prepared under the auspices of the Council of International Affairs in Hankow. It is No. 3 of a series of Political and Economic Studies and gives much material taken from papers, magazines and other sources dealing with the war in China. The first part of the book treats of Aerial Warfare. A large section of the book consists of materials relating to the capture of Nanking and the problems that arose therefrom. The closing chapter summarises briefly the situation in North China and in such cities as Hangchow, Soochow, Wuhu and Wusih in East Central China.

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## The Present Situation

### NEW BIBLE HOUSE FOR CHINA'S CAPITAL

The Bible Societies are at last suitably established in their new home in the temporary capital of China, Chungking. A few years ago the Mi Hwa Kai (Rice Flower Street) was widened and that made necessary the rebuilding of the old premises of the American Bible Society. In the meantime the American and British & Foreign Bible Societies decided to work jointly in China for greater effectiveness, and the new building, well-built and splendidly located in the heart of the city, gives them an excellent base of operations.

Rev. T. H. Lin, formerly of the American Bible Society in Shanghai and Nanking, is in charge of the sub-agency in Chungking, under the joint leadership of the two secretaries for China, Dr. Carleton Lacy and Rev. W. H. Hudspeth. He arrived in May, 1938, and superintended the finishing work on the new building and its furnishing.

The dedication of the new building on March 1, 1939, was a happy occasion that brought together representatives of all the Christian forces of the city except the Roman Catholics. There were fourteen different denominations represented among the seventy-five guests present, beside

such organizations as the Y.M.C.A. and Y.W.C.A. If the occasion did no more than bring together these people of different Christian groups, into an act of worship together it would have been worth while, and it illustrates the unifying influence of the Bible Societies.

The room was suitably and appropriately decorated with scrolls and greetings from Christians and Christian bodies. One very large banner was presented by the Christian organizations of Szechwan. It was interesting to see the large number of greetings and photographs from government people, many of whom are Christians, and all of whom were glad to send their good wishes to such an enterprise as this. Among those who sent greetings were The Honorable Lin Sen, President of the National Government, Generalissimo Chiang Kai Shek, Premier and Finance Minister H. H. Kung, Minister of Foreign Affairs Wang Chung Hui, Chairman of the Legislative Yuan Dr. Sun Fo, the Governor of Szechwan Province, the Mayor of Chungking, and General Chang Chun, formerly Foreign Minister and now in command of the Generalissimo's headquarters here. A telegram of greetings was received from the Executive Committee of the China Bible House in Shanghai.

The dedication ritual and service was prepared by Mr. Lin in co-operation with a local committee composed of members of the various religious groups in the city, and it was printed in booklet form. The chairman of the local committee, K. P. Yang of the Society of Friends, served as chairman of the dedication service. The service opened with a violin solo by Rev. David Hsieh of the Oriental Missionary Society. Then Rev. W. A. McCurdy of the Methodist Church led the congregation in singing "Holy, Holy, Holy, Lord God Almighty." Dr. Lydia Chen, a life-governor of the British & Foreign Bible Society and life-member of the American Bible Society, led the invocation. Mr. Kao, Baptist, associate general secretary of the Y.M.C.A., led in repeating appropriate selections from the 55th, 22nd and 100th Psalms. The chairman then made a statement of the purpose and importance of the meeting.

Mr. Edmund Li, member of the Episcopal Church, a business man who is also chairman of the Chungking Christian Council, led a prayer response, followed by the singing of the Gloria Patri. Dr. S. H. Pang of the Seventh Day Adventist Church read the Scripture Lesson.

The chief address of the occasion was given by Dr. R. L. Lo, a member of the National Legislative Yuan. Dr. Lo is an earnest Christian and was formerly chairman of the National Christian Council. Following his stirring address the chairman added some very appropriate remarks. Rev. George M. Franck, Secretary of the Bible House in Chengtu, was unable to be present to give an address as scheduled. In his place Mr. Lin spoke briefly on the work of the Bible Societies. After the singing of another hymn Rev. Ting, pastor of the local congregation of the Church of Christ in China (affiliated with the United Church of Canada), led in the responsive dedication ritual. This was followed by prayer led by Rev. D. G. Liu, pastor of the Methodist Church.

Other guests were asked to make short addresses. The meeting was particularly fortunate in having present the fraternal delegates to China from India and Burma. Rev. Mondol of India spoke very appropriately. Addresses from Bishop Ralph A. Ward, of the Methodist Church, and Mr. Myron Terry, of the Christian Literature Society of China, were much appreciated. One touching item in the service was the presentation to Dr. Lydia Chen of a certificate in recognition of sacrificial gifts to the Bible Societies and service to the Christian Community.

The service closed with the singing of "All People That On Earth Do Dwell," and the benediction by Rev. C. H. Tien, Pastor of the China Inland Mission Church.

The social period, with tea and cakes, that followed the service was a time of happy fellowship.

Not within the past decade, at least, have the Christian forces faced such great opportunities in China as at the present time. The attitude of government and people is one of friendliness, and the number of those seeking "the better way" is very large. The Bible Societies are a vital part of the Christian movement. They are now well-housed in the nation's capital and have a capable secretary. All that remains is to get the Bibles to distribute. In February about 700 copies were sold—all that were in stock. The demand for books is much greater than can be met, due to present difficulties of transportation, and the new Bible House now has orders for 1,300 Bibles, most of which are being ordered in high government circles. Let every follower of Christ do whatever he can to help meet the demand for the Gospel Message. A. B. Vaught.

#### YUNPING EXPERIMENTAL SCHOOL

Dr. Ruby Sia invited the members of the Foochow Conference to the dedication of this new school.

In the school garden the younger pupils learn to do by doing: by raising vegetables and planting trees. In the Junior Middle School there are some classes where agricultural work is more scientifically taught. It is hoped that when the second and the third years of the Junior Middle School course are added, there will be more opportunity for both the scientific and the experimental work. Every effort is being made to train these students in self-help.

To conference visitors the chief purpose of the new building dedicated to the service of God that afternoon seemed to be that of a school. Yet if we could have stayed for a week and watched the various activities going on in that building we should have realized that already it has begun to fulfill its mission as a rural improvement center. Here in the evening are held mass education classes for men and sewing classes for women. One of the teachers in the school gives part of her time in going out into the village houses, cultivating the desire for better homes and encouraging the home-makers to see that some ways of fulfilling that desire are even now within their reach.

The magistrate of Ming-au District has great interest in this project, as he is deeply interested in rural work. It is a well-deserved tribute to Dr. Ruby Sia's far-sighted planning and tireless efforts, backed up by her years of experience in educational work, that in less than a year this school had fulfilled all the government requirements and was duly registered.

It is Dr. Sia's great hope that within the near future there may be added to this social center a model farm house with improved live-stock scientifically cared for, an ordinary village primary school, like the many other day-schools in the Foochow district under Dr. Sia's supervision, and—best of all—a church.

The most hopeful feature of this whole institution is that, even before it has a church, it is a Christian social center. Not only is there a Sunday School for the students who daily attend school; there is also a village Sunday School; in addition there are Bible study classes



for both men and women. A graduate of the Woman's Bible School is one of the social workers here, and every Sunday two young men from the Union Bible School come to assist in the Sunday School and in the adult Bible class.

A new day has dawned for the people of Au-bang and the neighboring villages. The future is "as bright as the promises of God." (The China Christian Advocate, February, 1939).

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### "LET ME SOW FAITH"

It is not often that a word on a card of greeting goes very deep, but this sentence has come back to my mind over and over again. Of course it was an exceptional card. It was sent out from the headquarters of the Church of Christ in China, and was in the form of two short prayers of St. Francis of Assisi. I shall enclose my copy. I wish I could send one to every Christian in the world. It appeals to me as being just the message for us Christians in North China, and perhaps a challenging word for all the Christians of the world. The sentence to which I especially refer is this, "Where there is darkness, let me sow light; where there is doubt, let me sow faith."

It is very dark in China now. I hear young China call it the dark age. There is injustice and cruelty and ruthless destruction of life. And these things, going on before our very eyes, cannot leave us unaffected. How can the Christians in China prevent such things from fostering in them resentment and hate and revenge? Can the Church do anything? The Chinese Church replies with this challenge, "Where there is darkness, let me sow light."

There is an aggressive note in that prayer. It is not just the spirit of patient, passive enduring. It is setting out into the darkness with a torch.

One of our old pastors said the other day, "One thing the church can still do in these desperate times is to go forth and establish a kingdom of justice and right."

Realizing more than ever the world's need for justice and cooperation and love, and knowing that we have in Jesus and his Church the seed for producing these things, God calls us now to go out and sow this Kingdom of Light.

But there is in China another darkness, deeper and more penetrating. It makes its way into men's minds and souls. It is born of disillusionment and despair. When force and injustice ride triumphant over everything, the very spirit faints. When the creative effort of youth to build a new and worthy country ends in disaster, then he wonders if there is fairness *anywhere* in the universe. Is it worth while giving oneself to *any* cause?

What can Christians do, and what can the Church do, in the face of this darkness?

What can we do? We can do the very thing that the situation calls for. We can do the one thing that is in desperate need of being done. And what is more, we, and no one else, can do it. We have the one thing that is necessary. We believe in God, and believing in God we must believe that truth and right are enduring and eternal things and are superior now and always to force and oppression. We know Jesus, and we have seen Love nailed to a cross by jealousy and hate, but still going on and on overcoming men with that love. And so when justice

and freedom are eclipsed, we can defy that blackness with the challenge, "I trust *God*, I know the winning power of *Jesus*, and I believe in the invincible power of Love." "Where there is doubt, let me sow faith."

Just yesterday one of the leading gentry in the city gave a dinner to about a dozen of us Canadians and Chinese, in recognition of the church's help to the community during the recent invasion. As usual, the conversation turned on the present conditions in the country. After narrating some of the incidents that have happened in the neighborhood recently, some such remarks as these were passed.

"I wonder, after all, when justice will come to its own," said one.

"That time will come sometime all right," replied a second.

"Yes, right *may* win out some day," remarked a third.

Then one of the Christians, a young, impulsive fellow, broke out emphatically, "May! Why do you say 'MAY'? That gives the lie to the whole thing! Why don't you say, 'Justice and Right are *sure* to triumph?'"

Is it not just that certainty which China and the whole world needs now? Certainty of the unquestioned superiority of justice and cooperation and love; and certainty regarding their ultimate victory in the world? Is not the unique *commission for our Church* in this day to interpret and radiate that certainty? Is not the one thing in the world for us Christians now just to LIVE that certainty?

"Lord, where there is darkness, let me sow light;

Where there is doubt, let me sow faith."

J. T. Fleming, Weihwei, Honan.

LORD, make me an instrument of your peace; where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

O DIVINE MASTER, grant that I may not so much seek to be consoled as to console; to be understood, as to understand; to be loved, as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life. St. Francis of Assisi. The General Assembly, The Church of Christ in China.

### GLEANINGS FROM REFUGEE CAMPS

The Paak Hok Tung Church is the youngest of our Canton churches. It was organized in October, 1938, and has had an unusually rapid growth, because of unusual conditions in Paak Hok Tung community. By the end of October five thousand refugees were housed in the different schools and dwellings, and tens of thousands more passed thru daily on their way overland to Hong Kong, Macao, Shuntak or Szyap. The religious work in the camps has been most interesting especially during the last two months. The number of Christians who took refuge in our camps was surprisingly small, except in the self-supporting camps where a large percent are Christians and many of our valued helpers have come from this group.

From the beginning, Sunday in the camps was a day with special programs, services and music. Each day the Christians gathered for morning prayers. Soon many of the refugees began to ask questions about "The Heavenly Father" and "Jesus." Plans were then made

for the little group of Chinese to visit each day in the rooms and talk with the people interested. By December a group was ready to enter a communicants class both in True Light Camp and in the Pui Ying Camp. As a result on December 18th about fifty were baptized at the Paak Hok Tung church.

The Christian love, kindness and the consideration of the camp workers, nurses and doctors soon created a happy atmosphere where before all had been fear, anxiety and sorrow. The service of these camp workers has been one of the most effective apologetics for Christianity. The Christmas services and activities brought a message of love and hope which impressed many. By January groups in both camps were again busy learning to read. About two hundred were enrolled in inquirers classes. As a result some ninety adults were baptized at the February Communion Service. It was a beautiful and impressive service in the large True Light auditorium. The room was crowded but it was a quiet and reverent group. Sitting in the Session Meeting one was impressed with several things: a large percent of the people examined knew nothing of Christianity before coming to the camp: many had no leisure to go to church because they had to work from early morning till late at night seven days a week. The sincerity, earnestness and new hope of the group was most impressive. Some ten or eleven men from the self-supporting camp were among those baptized. These included teachers, business men and scholars. They have found real satisfaction and peace in the worship of the True God.

Very much the same story could be told concerning the religious interest and work done in the other camps. More than one hundred were baptized at the Fongtsuen Church as an outgrowth of the work at the Ming Sam Camp. The Salvation Army at Fati, Pui Ying, and the Lingnan camp have had very much the same opportunities and experiences. Church of Christ in China Kwangtung Synod.

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#### A BROADCAST MESSAGE BY REV. S. K. MONDOL, ASANSOL, INDIA

By way of explaining the object of our visit to China at this time I may say that at the suggestion of Bishop Ralph A. Ward of Chengtu, West China, who was a delegate to the International Missionary Conference which met in Madras, the Central Conference of the Methodist Episcopal Church in Southern Asia decided to send a mission of goodwill and friendship from India to the people of China at this time of their great national crisis, sorrow and suffering.

With this end in view, my colleague and friend, the Rev. U. On Kin of Burma, and I from India, were sent to tour in West China and those parts of China which are still accessible to travellers and to visit schools, churches, institutions and universities and to convey to the people of China India's deep and abiding interest, sympathy, love and good-will.

On this visit our entrance into China was by an out-of-the-ordinary road. Instead of the usual sea route we travelled by the newly constructed overland motor road between Rangoon and Kunming. Bishop Ward took the initiative in this matter and an overland motor trip was organized consisting of seven persons, including one lady. This party of seven represented six different nationalities: two Americans, one English lady, one Canadian, one Chinese, one Burmese and one Indian.

It was a deeply moving and soul-stirring experience to travel on this mountain highway day after day. The distance from Rangoon to Kunming is approximately 1,350 miles and roughly half of this road is on the Burma side and the other half in Chinese territory. The pictures



and impressions that were recorded on our minds and hearts as we climbed those stupendous heights reaching a maximum of 9,500 feet, then descending by sharp curves and turns and hairpin bends into lovely fertile valleys, can be better felt than described. The scenic beauty was superb. All along the road we found thousands of workmen sweating away, clearing the debris, levelling the surface, widening the road in places and making innumerable detours while new culverts and bridges are in the process of construction. No doubt that in time to come this road connecting Burma with China's great West will become one of the greatest commercial highways of the world. On the last day of the trip, tired and travel-fagged, when we left those giddy (highest) mountain cliffs behind and came in view of the valley of Kunming with its beautiful lake and picturesque surroundings, the joy to us was almost that of discovering a new continent. Bishop Ward's party was one of the very first few to make this hazardous trip on a road about which little was known to the outside world.

Cities like Chungking, Chengtu and Kunming are crowded with people. New buildings, business enterprises and other activities are going on in the face of areal bombing already experienced or likely to come any time. The bombers come and destroy homes, cultural and educational institutions, but on their very ashes spring up new buildings and new institutions. The people quietly pick up the broken threads of life again and carry on as before.

Our visit to Chungking, the war-time capital of China, was an eye-opener to us. To the outside world if Chungking means anything at all it means a backward city in the western part of China where the Central Government has fled for safety. Nothing could be further from the truth. The highly picturesque peninsula, surrounded on two sides by the rivers Kiating and Yangtse, is a great metropolitan city. The population has jumped from 400,000 in pre-war time to 800,000 at the present time and is steadily mounting in the direction of a million. The houses are closely built and the resultant congestion is great. The evidences of war-torn China strike one's eyes everywhere in this city. Most of the houses have their dug outs and underground tunnels. Dug outs and air-raid shelters today are as much a necessity in planning a new house as a living room, or a kitchen or a toilet. It is a sad commentary on our civilization and provides one with plenty of food for reflection.

The question of peace and war therefore is not simply a matter of political alignments and diplomatic manoeuvres. Peace, the genuine article, peace unfettered and untrammelled by externalities, is a state of mind. So long as there are individuals whose hearts are filled with inordinate ambitions and restless desires and who have not peace in their souls, it is futile to expect peace in the world.

But one is greatly heartened to find that there are arising in each community men and women who are free from racial arrogance, who are animated by a spirit of understanding and good-will, willing to push good-will across all barriers of race and community and country, who are willing to match what science is doing outside with religion and good-will in the inside, who oppose every kind of moral and mental tyranny, who are developing in place of an angular, narrow, national spirit a broad-based, rounded world view. The potentialities of such a movement for human good and welfare are fraught with tremendous possibilities.

Let us, therefore join this greatest of movements in the world, the movement for peace and international good-will. Good-will first.

good-will last, good-will to all men at all time. Broadcast over Station XMHA Shanghai. (April 2, 1939.)

### CHRISTIAN LITERATURE SOCIETY PROGRESS

The Christian Literature societies along with most other societies in Shanghai, was forced to suspend its activities for a month or so at the time of the outbreak of fighting around Shanghai. But it evidently had survival value. Orders for Christian literature kept pouring in with such insistence that it was necessary to start again as soon as possible a constant flow of Christian books and magazines to all parts of China.

During the past year and half, the cash sales of the Society have gradually come back from zero point to about \$5,000 per month. Christmas trade swelled them to \$7,500 for the month. In the field of Christian literature with books ranging in price from "A Pictorial Life of Christ" at three cents to "Victorious Living" by Dr. Stanley Jones at seventy cents or the Dictionary of Christ and the Gospels at \$3.50 and with books sold at ridiculously low prices, from the commercial standpoint, that means much. So it was with unusual optimism that the Board of the Society met in annual meeting on March 15.

Not only did the reports show that the Society had ridden the storm and was in better condition financially than at the time of the last annual meeting. They also revealed that the Society was going full steam ahead on a large programme of production and distribution. On the production side it was reported that during the last year 69 new publications were published by the Society. Samples of these books in attractive form were spread out on the long table around which the Board met. This does not include five C.L.S. magazines which regularly issue from the press. An ambitious programme adopted for the current year includes 131 new titles. If even two-thirds of this large programme can be completed within the year that will mean about 90 new publications to be added to a catalogue of over 1,000 titles.

On the distribution side the outstanding feature, besides the issue of 192 reprints along with the new books, was the report of the opening of a new C.L.S. Depot in Kunming. The great demand for literature in West and South-west China together with the difficulties of communication made it seem necessary to open a distribution centre in that great area. Special gifts were received from Canada and from the Presbyterian China Council for the launching of this new project. One of the staff of the Society travelling in West China and supervising the opening of the new Depot reported that he was beset on all sides by Christian leaders demanding Christian books to meet a growing demand. West China, he reported, is like a dry sponge ready to absorb Christian literature faster than present parcel post and freight shipments can supply the need. A constant stream of books to the Kunming Depot, on top of the regular orders for books coming in from all parts of China, has put a heavy strain on the mailing and shipping department in Shanghai and has called for increased staff.

Due to the resignation of Mr. Garnier on account of illness in the family, Mr. L. D. Cio was elected as Acting General Secretary for the coming year. This is an expression of confidence and of appreciation of the efficient work of Mr. Cio who as Deputy General Secretary has been carrying the burden of this work during the past year. Mr. J. R. Jones was re-elected as Honorary President of the Society, supported

by Dr. Chang Po-ling and Bishop John Curtis, D. D. as Vice-Presidents. Rev. A. Baxter was re-elected as Chairman of the Board with Mr. Adam Black acting during his absence on furlough. Rev. C. Y. Cheng was requested to serve as Vice-Chairman.

In addition to the election of the other secretaries of the Society and the appointment of Committees, the Board took definite steps to secure a thoroughly trained and capable Chinese literary secretary who will also act as Editor-in-Chief for the Society. North-China Daily News, March 29.

### BIBLE SOCIETIES PROGRESS

China has given the world much to wonder at during the past year. By no means least of the marvels has been the way the distribution of the Scriptures has continued to every part of the field. With invading armies operating in fourteen provinces and bombing planes bringing death and destruction to five others, every sort of transportation route has been broken. The colporteurs have been driven from their homes, have been kidnapped or arrested as spies, and in some cases have lost their lives. Piles of mailbags have been destroyed by bombs, boats have been sunk, trains have been derailed, miles of country-side have been inundated by the floods rushing through broken dikes, motor-trucks laden with books have been overturned or submerged in the river, and roadways have been blown up. Yet the stream of Scriptures issuing from the China Bible House has grown steadily in volume month by month. The most baffling problem has been to get presses and binderies to operate fast enough to meet the demand for books, and the chief embarrassment felt by nearly all of the provincial offices and depots has been caused by the inability to fill orders for literally thousands of Bibles and Testaments eagerly sought.

Early in the year scores of cases of books began to return to the Shanghai office from whence they had been shipped months before. Heavy fighting in the Yangtze Valley had resulted in the barricading of the river at several points and shipments caught *en route* were landed at the nearest convenient points and later found their way back to the starting-point. New and ever more round about routes were sought, but these became constantly more congested and transportation costs went up by leaps and bounds. Yet throughout the year the energies of the provincial secretaries, as well as of the staff and headquarters, were bent on getting books through by any route possible. Thus, from Ningsia, the farthest province to the north-west, comes word that books have been received from Shanghai that had gone south to Indo-China, thence by rail into Yunnan, and from there by various stages of post-office transport had been carried clear across the country from south to north.

Other efforts were needed, however, to keep the colporteurs supplied with the Gospel portions for sale "back of the fighting lines." So arrangements were made successively for printing in Hankow, in Chengtu and in Sian. To each of these cities sets of matrices for the Gospels were sent by air-mail; and before the end of the year a fourth set had been flown to Chungking, but printing had not yet begun there, due to delay in getting paper stocks. There was a peculiar romance to the publishing of the Gospels in Sian. In the other cities Mission presses had operated in earlier years and the Scriptures had been printed there long ago. But so far as can be learned not since the Nestorians in the Tang Dynasty, thirteen hundred years ago, carved their message on the stone-tablets near Sian (then and now again



called "Changan") have the Christian Scriptures been published in this ancient capital.

In this connection reference should be made to the type-setting and plate-making of the phonetic-character New Testament which was continued by the Religious Tract Society in Hankow right through the vicissitudes experienced by that city.

With these many presses at work producing the printed Scriptures, the supply for many months has not kept pace with the demand. During the first part of the year the destruction or serious damaging of many printing plants brought production almost to a stand-still. But for the last five months of the year Bibles and Testaments were printed at the rate of 20,000 a month—a book every two seconds day and night. This was exclusive of over three million smaller portions printed also. Yet from Chungking has come the wail that not a Bible was left in the depot, more having been sold in one month there than in the previous year; from Tsinan and Hankow the secretaries write of their distress at having to turn away empty-handed many would-be purchasers. Peiping reports that the North China sales for the last half year went over \$7,000, surpassing all previous records; and the Shanghai counter sales for the year were \$8,988 or 87½% greater than those for the previous year and 80% higher than the average for the three preceding years. (Report of China Bible House for 1939).

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#### LAUNCHING OF THE CHURCH MISSIONARY SOCIETY

We have a very interesting and encouraging piece of information to share with you: the launching of the Church Missionary Society by the General Assembly.

A committee of four including Dr. C. Y. Cheng visited the Southwest and after a careful study of fields and needs, concluded that the Province of Kueichow should be the field where the Church Missionary Society should begin its work.

In order to get this project adequately organized with the support of the whole Church from the Synods down to the local churches, the General Council has invited the Rev. C. K. Lee to serve as the Secretary of the Church Missionary Society of our Church. Mr. Lee is well-known to many of you. He was for a number of years the Secretary for the Chinese Home Missionary Society and in recent years has been the Superintendent of the Swedish Missionary Society in Hupeh. He is already engaged upon his new activities and with his background of rich experiences is inspiring all of his colleagues in our Headquarters with confidence and great expectation.

It has been decided that Pastor Tsai, our Secretary for Young People's Work, and Miss Ch'i, our Secretary for Christianizing the Home, shall be located in Kueiyang which is to become the centre of the Church Mission Work in Kueichow, for a period of at least nine months. We have asked the Kwangtung Synod to loan the Rev. Y. Y. Hu for the same period to be associated with them in this work.

In the meantime our Church Mission Secretary, Mr. C. K. Lee, will be occupied soliciting contributions and grants throughout the church in looking for highly qualified candidates to be the permanent missionaries in this work and to get the Synods and District Associations and Local Churches interested and informed with regard to this project and to secure their whole-hearted support. We will want to organize

Church Missionary Society auxiliaries in the local churches and organize committees to promote the work in District Associations and Synods.

We know how delighted you are to receive this information and how ready you are to cooperate in promoting it. It is most significant and encouraging that in what is perhaps the darkest hour in the life of the Chinese nation in modern times, the Church should project and implement a program of work like this. (General Assembly the Church of Christ in China).

### SCHOLARSHIPS FOR MISSIONARIES AND NATIONALS

Four of the eight Missionary Fellowships and Scholarships assigned for 1939-40 by Union Theological Seminary, New York, came to China. The appointees from China this year were:

- Mr. Yung Ch'un T'sai, B.D., Professor of New Testament in Union Theological College, Canton, China.
- Mr. Wallace (Chün-hsien) Wang, B.D., Yenching, 1934, Dean of West China Union Theological College, Chengtu, West China.
- Mr. Sheffield Cheng, B.D., Yenching, 1932.
- Mr. James H. McCallum, B.D., Yale Divinity School, 1921, United Christian Missionary Society, Nanking, China.

The others went one to Japan, one to Africa, and two to India.

Several Missionary Fellowships (yielding \$750 a year and limited to Seminary graduates) and Missionary Scholarships (yielding \$450 a year, preferably though not necessarily for Seminary graduates) are available annually for missionaries on furlough and for especially qualified nationals of mission lands. Candidates should be persons of special attainments or promise who have already been engaged in actual Christian service, not undergraduate students. *Applications for 1940-41* should reach the Registrar of the Seminary by January 1st, 1940. Further information can be obtained from the Registrar of the Seminary.

Twelve fully furnished apartments are available for missionaries on furlough. Detailed information about these apartments can be secured by addressing the Comptroller of the Seminary.

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## Educational News

### THE RELIGIOUS ACTIVITIES OF THE TIENSIN ANGLO- CHINESE COLLEGE

Due chiefly to the fact that the College is situated in the French Concession, we have been able to carry on our religious activities without interruption during these difficult days. They may be summarised under four heads:

1. **Morning Assembly.** Every morning we meet together for Prayers, as we have done since the foundation of the College 37 years ago, the 600 students being divided into two sections. In the Senior section, which includes the

Junior 3rd year students, we meet in the College Hall. A hymn, from our own little T.A.C.C. hymnal prepared a few years ago, is sung in English, followed by a reading from Scripture in both Chinese and English, a ten minute talk in English on the passage for the day, and a prayer in either Chinese or English, led by one or other of the teachers. The foreign teachers, each taking a week in rotation, are in charge. The Junior section, consisting of the 1st and 2nd years of the Junior Middle School, meets in the College Chapel, where prayer are

conducted on similar lines by selected Chinese teachers, in this case the language used being Chinese. In both sections we take consecutive passages from the Gospels and the Acts of the Apostles or other books of the New Testament, taking one gospel each year, so that in four years we have read through all the Gospels, the whole of the Acts and selected passages from the Epistles. All the students attend Prayers, which are held at 10 o'clock after the first two periods and form the central focus of College life.

2. **Bible Circles.** In every class there are Bible Circles, which are conducted as a rule by the Tutor of the class and are entirely voluntary, being held after class hours on Thursdays or Fridays or on Sunday mornings. In the Senior Middle School, either all the students in each class or else a very large percentage enrol. Last year in the Senior class all the students, 53 in number, joined quite voluntarily, and there was an average attendance of 50 every week. For the most part each Tutor chooses his own subject and method—a system which worked well when a Tutor had the same class for perhaps three or four years and could therefore plan for several years. Latterly, owing to the larger numbers and consequent division into parallel classes, changes of Tutors are more frequent, and it would probably be better to plan a general syllabus for the whole College. Last year there were considerably over 300 students enrolled in the Bible Circles.

3. **Sunday service in the College Chapel.** A service in English is held at 10 a.m. every Sunday morning during the year, except in the summer vacation, and this is reckoned as a branch of the independent Chinese Church connected with the London Mission, whose ordinary service follows at 11 o'clock. These

services are of course entirely voluntary, and in the case of the College service the attendance is naturally limited by the need for a certain amount of English knowledge. Last year the average attendance was 66, and the congregation consists of students of the Senior classes, with a few old students, members of the Staff, and any others, Chinese or foreign, who care to attend. The services are conducted mainly by the four foreign members of the Staff, with valuable help from other missionaries and local friends, and occasional help from distinguished Chinese visitors such as Dr. T. C. Chao and Miss Tseng. Tribute is frequently paid by visitors to the sense of real worship and the keen attention of the congregation.

4. **Weekly Prayer Meeting.** This is held every Wednesday morning for 25 minutes at 8 a.m., and is in the charge of the Students' 'Christian Fellowship'. It is led in turn by teachers or student members of the Fellowship, and as a rule there is an attendance of about 20. (It should be noted that of the 600 students, only 60 or so are boarders, and many of the day-students have to come from considerable distances all over the city). The members of the Fellowship also meet together every Saturday evening for worship and social purposes; and many of them as well as some of the teachers, are active workers in the Chinese Church and Sunday School.

These various activities ensure that every student who passes through the College has the opportunity for getting a full and comprehensive knowledge of Christian truth, Christian ideals and Christian worship. During the last two or three years, in the T.A.C.C. as in many other places and institutions, there has been a notable increase in the interest and response shown by the stu-



dents. One result of this has been an increase in the number of baptisms. Baptismal services are held in the College Chapel at certain times during the year, as a rule on some special Christian festival such as Christmas, Easter or Whitsuntide. During the last three years over 150 baptisms have taken place, chiefly of present students but also including teachers, old students and one or two others who have some connections with the College. It has been a great joy to welcome these into the fellowship of the Christian Church on profession of faith. A. P. Cullen.

#### MESSAGE FROM MINISTRY OF EDUCATION

Dr. E. H. Cressy,  
Secretary, Council of Higher  
Education, China Christian  
Educational Association.  
Chungking

Dear Sir,

Please transmit our hearty appreciation, through the Associated Boards for Christian Colleges in China, to the contributors who contributed \$300,000 last year for the Christian colleges in China and the members of the emergency campaign who are trying to raise a larger amount for this year.

The Chinese Government and people welcome and are grateful towards the contribution of these colleges and universities, many of which have been extending their most needed sympathy and rendering all kinds of assistance to us. We have noted with great satisfaction the close cooperation of the universities in Shanghai and the medical schools in Chengtu, and we would like to see such cooperation extended to other centers.

Truly yours,

(Signed) Chen Li-Fu,

Minister of Education,

Feb. 22nd. 1939.

#### STATEMENT OF GENERALIS- SIMO CHIANG KAI-SHEK

Given in an interview with  
E. H. Cressy and J. W. Decker,  
Chungking, Feb. 21, 1939.

"At this hour of our national crisis, we, the Chinese people, are profoundly moved by the earnest increase in the many concrete expressions of sympathy which have been continuously coming to us for over nineteen months from our friends in other parts of the world.

Christians have left no stone unturned to show their growing interest in the material as well as the spiritual welfare of our suffering people. Missionaries, in particular, have never hesitated to take even the greatest personal sacrifices to heal the wounded and succor the distressed.

I welcome this opportunity, therefore, to reiterate the previously expressed appreciation of myself and my countrymen for the unqualified endorsement of the righteousness of our resistance that has come to us so spontaneously and in such unstinted measure from the Christian world.

I believe that those of our people who will survive the terrible holocausts which have involved us all in so much loss of life and human suffering will emerge victorious in spirit, and more confirmed than ever in the faith that Right will always triumph over Might whether in personal, national or international relations."

#### Modification of the Regulations for Private Schools.

Art. 1. Same as before.

Art. 2. Same as before.

Art. 3. Private schools shall be registered with the government educational authority and must be under its supervision and direction. The organization of a private school, together with its

curriculum, discipline and the others shall be according to the government educational code. (Original regulation—no "discipline").

Art. 4. Same as before.

Art. 5. Same as before.

Art. 6. Same as before.

Art. 7. Same as before.

Art. 8. (New Addition) The education of teachers for all grades is to be administered by the Government only. A private school without due permission from the Ministry of Education is not allowed to establish a normal college educational department and any other courses in education.

Art. 9. In private schools if religious courses are offered, students shall have the freedom to choose, and the religious exercises, if they are held outside of class hours, the students shall also have the freedom of participate.

(Original regulation) A private school is not permitted to give religion as a required subject, nor is religious propaganda permitted in the class instruction. In schools founded by religious bodies if there are any religious exercises, students shall not be compelled or induced to participate. No religious exercises shall be allowed in primary schools, or schools of similar grade).

Art. 10. (New Addition) A private school when it is permitted to be established is only entitled to receive new students of the first year only. It is not permitted to receive new students in any other years at the same time.

The original article 9 becomes article 11, and so on down the list.

Note: This is translated by the China Christian Educational Association for the reference of all of our Christian schools in China.

February 17, 1939.

## WARTIME EDUCATIONAL ACTIVITIES AND READ- JUSTMENTS

C. C. Djao

Many changes have taken place in education in China since the outbreak of the war. Reliable information is limited. The following news is taken from the government reports, news papers and certain educational magazines which are vital to the school administrators in our Christian schools in China.

1. **The loss of the national higher institutions.** The total loss of the national colleges and universities (18 in total) amounts to \$22,491,867. The life loss is 50. Among the losses, equipment, library books, and furniture are the largest items. The heaviest loss among the schools are Nankai, Tung Chi and National Central.

2. **The loss of books in Shanghai.** The total loss of books for 200 school libraries and other public libraries around Shanghai is about 40,000 volumes.

3. **Location of the higher institutions.**

1) Northwest Union University—now at Nancheng (南鄭), Shensi—Union of Peking University, Peking Normal & Peking Technical College.

(2) Southwest Union University—now at Kunming, Yunnan—Union of Peking University, Nankai and Tsing Hwa.

(3) Fuhtan University—Pei Sah (北沙), near Chungking.

(4) Great China University—Kweiyang, Kwangsi.

(5) National Central University—So Ping Po (沙坪壩), Chungking.

(6) Sun Yat Sen University—Lungchow (龍州), Kwangsi.

(7) Chekiang University—Ishan (宜山), Kwangsi.

(8) Amoy University—Chang ting (長汀), Fukien.

(9) Kiangsu Provincial College of Education—Chih Sing Nien (七星巖), Kwangsi.

(10) Nanking University — Chengtu, Szechwan.

(12) Ginling College—Chengtu, Szechwan.

(13) Central China College—Kweiling, Kwangsi.

(14) Kwanghwa University — Chengtu, Szechwan.

(15) Wuchang University — Kia ting (嘉定), Szechuen.

#### 4. National Middle Schools.

National Middle school is a new establishment to meet the new situations. Formerly all middle schools were to be established and supported by the provincial or local governments. There are 10 of them.

(1) National Shansi middle school.

(2) National Szechwan middle school—with two branch schools.

(3) National Kweichow middle school.

(4) National Honan middle school.

(5) National Shensi middle school—with 3 branch schools.

(6) National Kansu middle school—with 3 branch schools—Indemnity Fund.

(7) National Hupeh middle school—with 4 branch schools.

(8) National Anhwei middle school—two separate independant ones.

(9) National Hunan Middle School.

(10) National North East Middle School.

#### 5. New institutions of high learning.

(1) Rural construction college—to be established by the National Mass Education Association.

(2) Chekiang Wartime University—Chekiang government.

(3) National Normal College—newly organized & established in Hunan.

(4) Sino-Russian University—

#### 6. New education colleges for training middle school teachers.

(1) National Normal College.

(2) Sun Yat Sen University—Normal college.

(3) Central University—Normal College.

(4) Chekiang University — Normal College.

(5) North West Union University—Normal College.

#### 7. Special Social Service and educational Teams.

(1) Traveling service Teams—Composed of teachers of middle and primary schools in the occupied areas. There are 7 teams altogether. The work of this team is to go around from one place to another to conduct short term classes, giving special lectures to the village people.

1) Szechwan Team.

2) Kweichow Team.

3) Honan Team.

4) Hupeh Team.

5) Shensi Team.

6) Kansu Team.

7) Shansi Team.

(2) Social—Educational work Team (社會教育工作團). This is especially organized to promote adult education and mass education movement.—They are supported by the provincial governments. There are four teams.

1. 1st team—By Hunan gov't.

2. 2nd team—By Szechwan gov't.

3. 3rd team—By Hupeh gov't.

4. 4th team—By Honan gov't.

(3) Traveling Glee club (巡迴歌詠團). To organize the masses to teach them to sing popular songs and war time music.

(4) Mass Education Traveling Performance Car—A special car equipped with movies, exhibits and models to show pictures and to give plays and special lectures to the people around Hunan, Kwangsi, Yunnan and Szechwan areas.

(5) Traveling Dramatic Teams. There are two teams organized. The purpose is to give simple plays to the masses to increase their common knowledge and to make people understand



the reason for China's resistance of Japanese aggression.

#### 8. Students serving at the War Fronts.

(1) There are 95 divisions of the Boy Scouts serving in the rear of the battle fields all over China.

(2) There are at least 10,000 students who have received military training and are now joining the guerilla warfare in Kiangsu and Chekiang areas.

#### 9. Emergency plans for the refugee students and children.

(1) Refugee children camps have been organized where food, shelter and education are given free.

(2) Refugee children make-up classes.

(3) A students' camp (middle school grade) is established in Chengtu. They are the students from the occupied cities. Everything is provided free. Program is run on half day study and half day work basis which is like the China Training Institute in Chiao Tou Djen, near Chinkiang, established by the Seventh Day Adventists.

#### 10. How some of the original college campuses are being utilized by the Japanese.

(1) Peking University now being turned into a Japanese military camp.

(2) Peking Normal college being used as the place for "The Normal College" by the "new government."

(3) Fuhtan University now being used as National Cultural University (建國塾大學). A special institution to train Japanese students to work among the Chinese, governmental, educational and commercial.

(4) Chiao Tung University now being used as the place for Tung Wen College.

11. Mobile school for Shanghai District. Twenty mobile schools are planned to be established in

the vicinity of Shanghai. This may be a half day school, or may be irregular. A school may be opened if there are around 15 students in one place. A regular teacher will be provided in case the place is fixed. If there is no fixed time and place, then a visiting director may be provided, but most of the follow-up work will be carried out by the older children in the class. No fee is charged. No regular curriculum, or materials or textbooks.

12. National educational associations band together. All national associations having their head quarters either in Peiping, Nanking or Shanghai are now banding together having one joint head office in Chungking in order that a closer contact may be kept up with the central government.

13. Fukien educational program. —All the schools established near the coast are now moving away to the mountain regions in the northwest area. Last year all students above senior middle were asked to go to the country to serve the people for a period of time. The result has been very satisfactory.

#### 14. Important actions of the third National Educational Conference.

The Third National Educational Conference, composed of the heads of the government officers, college presidents and specialists, was held in Chungking on March 1st. The following important actions were taken:

(1) Every university is required to appoint a student director whose rank shall be the same as the dean of the University and dean of studies, but he must be a member of the Kuomintang.

(2) There shall be no cut in the salaries of the primary teachers. The tuitions of the primary students shall be made free.

(3) English in junior middle may be put as an elective. Instead students may elect Chinese, history, geography, handcraft or vocational courses.

(4) More scholarship should be provided in the full senior middle.

(5) College is to be established according to the district, and each college shall be responsible for the educational program of that district.

(6) Efforts shall be made to promote wartime music or songs in all the school systems.

(7) New Regulations for camp military training.

(a) That 3 months military training is required for the graduates of the senior middle schools after finishing graduation. In case of the girls, military nurse training shall be applied.

(b) That the camp is to be administered directly by the central military academies.

(c) That physical examination is required at the beginning of camping.

(d) That the rest periods should be provided for not less than 8½ hours per day.

(e) That the food value must be taken into consideration in the camp, and at least 15 minutes should be provided for each meal time.

(f) That special measures should be provided for preventing and curing of sickness and disease.

(8) Special emphasis should be given in the secondary schools to War in the following ways:

(a) That the administration be kept as nearly normal as it can be.

(b) That the principles of education be observed the same as before.

(c) That there shall be a spiritual mobilization.

(d) That a special lecturer on war be provided in each school.

(e) That special service be given to assist in the warfare.

(f) That special knowledge and skill be taught.

(g) That supplementary materials on war should be given.

(h) That military training be strictly enforced.

(i) That schools be asked to assist in promoting special education for the masses for war.

(j) That service at the war fronts should be participated in.

(k) That financial assistance should be given to the teachers from the occupied areas.

#### 15. Great China University.

Great China University is a private institution. Since the outbreak of war, it has been moved to Kweiyang. Now the Ministry of Education is planning to make this a government institution to be called National Kweiyang University.

#### 16. Vocational Education department to be added to Ministry of Education.

The Ministry of Education is divided into 5 departments, namely Department of General affairs, Department of Higher Education, Department of General Education, Department of Social Education, Department of Mogolian—Thibetan Education. Now a sixth new department is to be added. This shows that the government is going to pay more attention to vocational education.

### THE ESTABLISHMENT OF NORMAL COLLEGES

The first higher normal institution of our country was established in the 28th year of Kuang-hsu (1902) as a department of Peking University. It soon became a senior normal school. In 1912 it was named the Peking High Normal College. Subsequently higher normal colleges were established in Wuchang, Nanking, Canton, Chengtu and Moukden to train teachers for secondary schools. After 1921 the standard

of most of the normal colleges was raised, for which reason they were made into universities, thus losing the meaning of technical training. But the Peking Normal College which became the Normal University in 1923, retained its spirit of technical training. As this was the only normal university in the whole country it could not supply the need for specially trained teachers for all the secondary schools. Hence graduates of ordinary universities were made teachers of secondary schools and inevitably the interest in technical training diminished. For the last ten odd years there have been not a few educationalists who proposed the restoration of the old higher normal institution.

In the fall term of 1938 the Ministry of Education began to establish independent normal colleges in specified areas to train competent teachers for secondary schools. There are altogether six normal colleges: the Normal College of Central University, the Normal College of Chekiang University, the Normal College of the North-West Union University, the Normal College of the South-West Union University and the Independent Normal College. At the same time the Ministry of Education has promulgated 54 articles governing normal colleges, the most important of which are as follows:

A normal college can be established independently or as part of a university. It can be divided into two departments—for men and for women. Colleges for girls alone can also be established.

Normal colleges should cooperate with the educational executive organizations of their respective areas to study and assist in secondary education.

A normal college should cooperate with the educational ex-

ecutive organization of its own area to thoroughly investigate the necessary qualifications of teachers for secondary education and to carry out a systematic enrollment of students.

The period of study in a normal college is five years. A student who has passed his final examination and is found satisfactory by the Ministry of Education may receive the degree of bachelor and a certificate from the Ministry of Education certifying that he is a qualified teacher for certain subjects in secondary schools.

The period of study in any special course is three years. The student who has passed his examination and is found satisfactory by the Ministry of Education may receive a diploma from the college and a certificate from the Ministry of Education certifying that he is a qualified teacher for certain subjects in secondary schools.

Students graduating from government or registered private senior middle schools may be admitted into the normal college by entrance examination.

Graduates of normal schools who have been in the service for two years and have done good work can apply for entrance examination to normal colleges on the recommendation of the school principal to the educational executive organization for the postponement of their services.

A normal college can establish a separate department to enroll graduates of similar courses of other colleges for one year special training. After passing the examination at the completion of the year and having been found satisfactory by the Ministry of Education, the student may receive a diploma from the college and a certificate from the Ministry of Education certifying that he is qualified for teaching certain subjects in a secondary school.



Normal College can have a junior department for the enrollment of senior middle school graduates, offering them three years' training in science and technical course. The student who has satisfied his examiners both from the college and from the Ministry of Education at his final examination may receive a diploma from the college and a certificate from the Ministry of Education certifying that he is qualified for teaching certain subjects in a junior middle school.

These graduates after teaching for three years with success can apply for examination to enter the fourth year of the normal college.

The normal college can have special research course for those graduates of normal colleges who are interested in research work or graduates of other departments of the university who have had two years' experience in teaching. This course runs for two years. Those who have passed the post-graduate examination are given the degree of Master of Education.

The normal college can open a special study class for senior middle school teachers who have had over two years' experience in teaching, offering them one-year special training. After passing the examination the student may receive a certificate from the college.

The normal college can open a special study class for junior middle school teachers who have had over two years' experience in teaching, offering them one-year special training. After passing the examination the student may receive a certificate from the college.

The normal college can open a special study class for primary school teachers who have had over three years' experience in teaching, offering them one-year special training. After passing

the examination the student may receive a certificate from the college, and his record of study will be presented to the educational executive organization in charge for promotion and appointment to be a junior staff member in the organization.

The normal College, in order to carry out strict training, physically and mentally, adopts the system of guiding teachers. Besides teaching, each teacher has to be responsible for the guiding of a certain number of students.

With regard to the treatment of students, they need not pay any boarding and tuition fees, but those who leave without reason or are expelled, are required to refund such fees. After graduation they are appointed by the Ministry of Education as teachers of secondary schools or staff members of the educational organizations. The number of years of service required is just double the number of years of study. Those who participate in occupations other than educational are also required to refund the boarding and tuition fees, but they are allowed to postpone their services if there are some exceptional reasons which are accepted by the Ministry of Education.

From the above we learn that the spirit of management of normal colleges is much improved. The most important points are three:

1. To fill the spirit of technical education: Besides the ordinary course, the normal colleges are enrolling students for special technical training i.e. the second department for the enrollment of graduates of other colleges to offer them one-year special training. This serves to improve the indifferent attitude towards education among former secondary school teachers.

2. To be an educational research center in the locality. Normal college is responsible not only for the training of future teachers but also for the guiding of and assisting in the investigation of education including the offering of further studies for middle and primary school teachers. This is to create a relationship between the normal college and other educational groups which did not exist before.

3. Adopting the system of the Ministry of Education of Japan, graduates of normal colleges are appointed by the government so as to establish a relationship between graduates of normal colleges and the Ministry of Education which had not existed.

#### REGULATIONS PROMULGATED BY THE GOVERNMENT REGARDING EDUCATION

Plans for the carrying out of Home Education are as follows:—

1. All middle, primary, supplementary and mass education schools should use spare hours on Sundays and other holidays to carry out home education.

2. All women who are responsible for house-keeping and the bringing up and educating of children should join the Home Education societies established by the neighbouring schools. Mothers and sisters of students should first be persuaded to join.

3. The purposes of Home Education:—

(a) To improve home hygiene.  
(b) To promote home industry.

(c) To economise home expenses.

(d) To be friendly with relatives and neighbours.

(e) To protect the health of children.

(f) To reform the bad habits of children.

(g) To guide the children to learn.

(h) To stir up the spirit and meaning of nationalism.

4. The enforcement of Home Education should be managed and carried out by the Home Education Executive Committee formed by principals and teachers of schools as well as members of their families.

5. Time table for the carrying out of Home Education:—

(a) *Sundays.* At least two hours either in the morning or in the afternoon.

(b) *Other Holidays.* With the exception of summer, winter and spring holidays, the same amount of time should be devoted to studies as on Sundays.

6. Classes for Home Education should be held in the class rooms and with the equipment of the already established schools.

7. Formulas for the carrying out of Home Education:

(a) Lessons on Sundays should be given on home knowledge and character reading. Spare hours can be devoted to vocational training.

(b) Lecturing, debating, exhibiting and social meetings should be held on other holidays.

(c) A visiting and guiding body should be formed by the Home Education Executive Committee to visit and investigate all homes during winter, summer and spring holidays.

8. The allotment of areas for the different schools to admit their own neighbouring family women and girls should be arranged by the municipal government and the educational department. In order to persuade the neighbouring family women and girls to join the Home Education class, the school should approach the Public Safety and municipal organization for help and co-operation.

9. The Home Education Committee should use the text-books prepared by the Educational Department. These books can be obtained free of charge from the

Educational Department. In certain places under extraordinary circumstances, schools can prepare their own textbooks.

10. The teachers of these Home Education classes should be those who are teaching in schools and their relatives, but when holding a meeting outsiders can be called upon to deliver a speech or to participate in any debate.

11. The office stationery of these Home Education Societies should be provided by all the schools, but temporary primary or mass education schools can approach the executive committee of the Educational Department for supply.

12. The time for study in this class is one year. Those who can pass their examination will be awarded a certificate by the municipal educational department.

**How Our Students Stand The Test:**—Inko a town of about 8,000 people is located along the narrow strip of the river front. It is a mediaeval transshipping town with very little or no modern conveniences. Recreational facilities and amusements are unknown. Our new school occupies two guild halls, namely, Foochow Guild Hall and Tingchow Guild Hall. The latter serves as our dining hall. The Foochow Guild Hall is 120 by 60 feet in size. This hall is the place where our students and faculty members actually live together under one roof. Here the stalls make four good class rooms, the pit is our dormitory filled with double-decker beds for 140 persons, the stage our library and laboratory, and the dressing rooms our administrative office as well as faculty living quarters. Indeed, we are living like a family. All are friendly to each other, for we all live on equal basis or on similar standard of living. Common bad habits among students almost disappear for they are put away in the face

of a sound group life. This is a real experiment in a school-family life. We have already noted something very wonderful that can happen to us when we open ourselves frankly in living, thinking and doing. Here education means action.

In spite of the lack of material comforts, our students are more alert and keen in service for the country folks. Their sympathy reaches out to them and is followed by useful action. About 70 percent of our students volunteered to engage in children's training work. The hope of this group of youth rests in their eagerness for service and for action.

As a matter of fact, all of us have more time for academic and religious activities. Better academic work has been noticed. Instead of 25 percent as in Foochow, about 50 percent of our students are taking voluntary Bible study on Sunday mornings. Furthermore a fellowship is gradually developed among us. Here life touches life.

We are here trying to experiment with living a life which will demonstrate our loyalty to educational freedom, divine truth and faith in God. (The China Christian Advocate, April 1939).

**How a Vacation was spent:**—Did you ever try to plan a vacation when you were responsible for more than one hundred boys who could not return home? Thanks to the wise planning of Dean Lin Kwan Teh and the loyal cooperation of his teachers, Anglo-Chinese College has just seen the successful termination of that experience.

Mornings were easy. We set aside two hours for quiet; study, reading, letters, conversation—but no active games or loud noise was allowed. In the afternoon nothing was required, but they were given free choice of a number of activities. More than



seventy boys took part in voluntary work with the unschooled children of Inko. Other activities were a ping tournament, boating in flat-bottomed boats, a group open to all which learned a new song every day, athletics, hiking, and visits to our little house on the hill for games and talk. No afternoon dragged.

The children's work really thrilled me. With the cooperation of the magistrate and Dean Lin the students made a survey and found that there are six hundred children in this town between the ages of eight and fifteen who have never been in school. Still with the cooperation of the magistrate and local leaders, our students divided into groups and gathered as many of these children as they could into little bands for games, singing, and a little start on teaching reading and cleanliness. Every afternoon these older boys spent from one to three hours with their little charges. (The China Christian Advocate, April, 1939).

#### POST-MADRAS CONFERENCE IN CHENG TU

Months before the seven delegates from Chengtu booked their airplane tickets to Kunming, train reservations to Hanoi, and steamer from Hanoi and Hongkong to India, the five denominations in Szechuan were making plans for the Post-Madras meeting. They agreed to have their annual synods and conferences in Chengtu the first week in February, with the first three days of the month spent in union meetings to hear the reports from the Madras meeting.

The meetings really opened in Chengtu on January 29, when a union service of prayer for the coming week was held. Two delegates had arrived, and led the English service, with Dr. Wu I Fang speaking, while the Chinese service was led by Prof. Fang Shou Hsuan. The prayers for

the safe arrival of the other delegates was answered next morning when the airplane from Kunming brought not only Bishop Ward, Eva Spicer and Wallace Wang, of the original Chengtu delegation, but also Dr. Decker of the Baptist Board of Foreign Missions, Dr. Cressy of the Education Association, Dr. Frank Price of Nanking Seminary, and the Rev. Mondel of South India Methodist Church and the Rev. On-kin of Rangoon Methodist church. The Methodist Southern India conference sent these two representatives as messengers of good-will to West China. They lent color to the meeting in a heartening way, with their message from India of "hands across the sea." When they told of their journey of eight days overland from Rangoon to Kunming by truck, we realized as never before what near neighbors we are. Dr. Arnup of the Canadian Board of Missions arrived by airplane from Chungking,—and our list of speakers was complete.

Each morning from 9 to 10:15 Bishop Sung conducted an inspiring worship service, in which we used a Litany that had been formed from part of the Call to Prayer for Madras Conference. The first report from Dr. Wu I Fang was like opening wide windows through which we saw the whole world and its need.

Dr. Arnup spoke of that evidence of the power of the gospel of Christ to meet the needs of all men everywhere, as evidenced by the Madras delegates from 70 different nations, and of that Faith which binds us together as Christians. Dr. Decker spoke with a concreteness of the Inner Life of the Chinese church that showed his years of working in it before becoming a Board Secretary. That the Inner Life of the church dealt with Worship, the Home and Religious Education in so practical a way was challenging to us all.

Mr. On-kin told of how busy he has been in helping among the Burmese and among the one million Chinese in Burma, to raise money to aid in China War Relief. Collections are regularly taken in church services for the War Relief. Bishop Ward told of such a collection in a service which he attended, when Indian women took off rings, bracelets and even a pair of anklets and laid them on the collection plate.

Dr. Cressy's address on the Church and Sino-Japanese Conflict put it all in a world setting, and brought the Christian implications of it in a way inspiring to us who have been too close to it to see all the opportunities for Christian witness through it. As he described the Madras communion service where a Chinese pastor administered the sacrament to those at the altar, among whom were Japanese delegates, Jesus words took on new meaning, "This do in remembrance of Me." The consciousness of the great All Father, whose love is above the petty differences and misunderstandings of the children of men, but ever seeking to

be realized in all our relationships, has been deepened by this message.

On the last night, Dr. Frank Price spoke on the "Ecumenical Church", while we tried to put content into that word which we use so much less than we should. These Szechuanese were as charmed with his beautiful Chinese as if it didn't have such a strong Nanking flavor. To have him here in our midst gives all of us new courage.

At the Szechuan Christian Education Association meeting on the following day, Dr. Cressy brought to the educational workers a stirring report bearing on Christian Education. Everybody rejoiced in the new pronouncement from the Bureau of Education of the Central Government, that private schools desiring to conduct voluntary Religious Education in the schools were given permission to do so. Plans are under way for a forward program of Religious Education in all the schools, and the visit of Dr. Chester Miao is anticipated with pleasure.

—:o:—

### Notes on Contributors

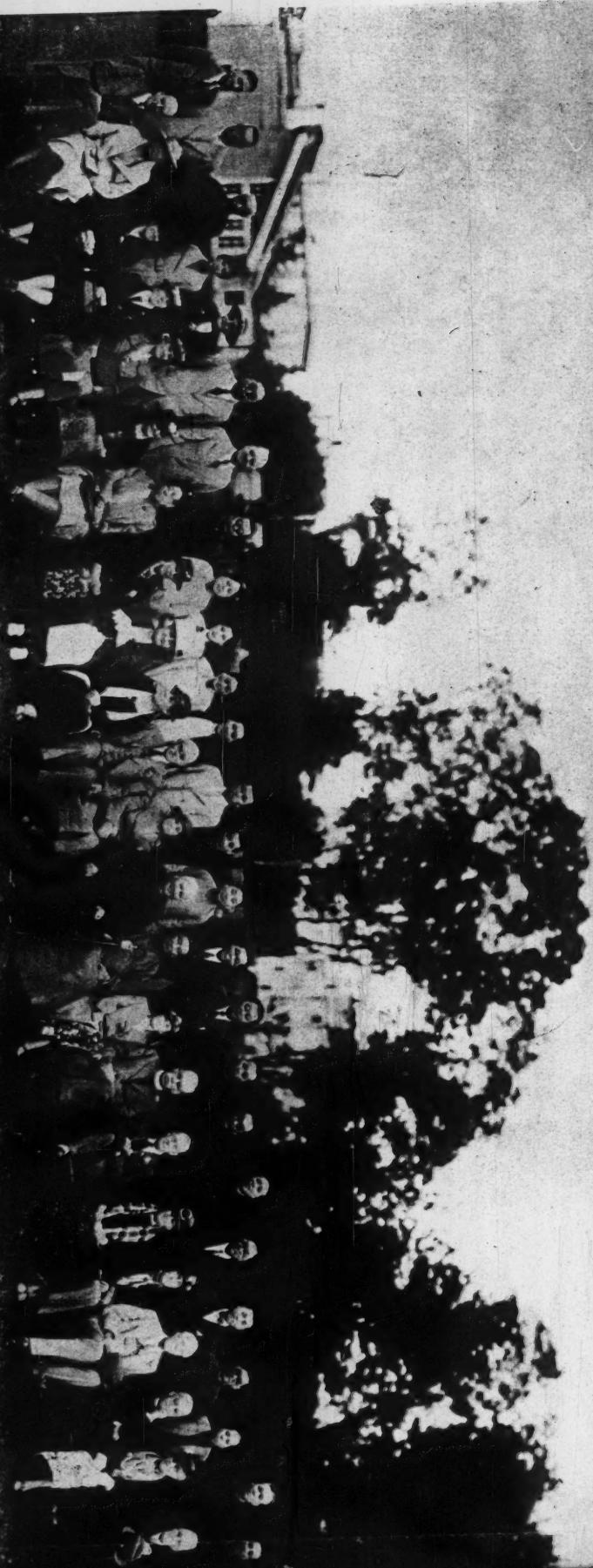
- Mr. Y. S. Djang has for many years been connected with the China International Famine Relief Commission and has done considerable work in the field of cooperatives.
- Mr. Rewi Alley formerly was connected with the Industrial Section of the Shanghai Municipal Council but he left Shanghai last year for the interior and now is the chief organizer of the Chinese industrial cooperative movement.
- Rev. L. R. Craighill is a member of the American Church Mission who has been stationed in Nanchang, Kiangsi.
- Dr. R. Y. Lo is a member of the Legislative Yuan who edited the China Christian Advocate and is first Vice-President of the National Child Welfare Association.
- Bishop J. Hind is connected with the Church Missionary Society. His diocese is the province of Fukien.
- Dr. Frank W. Price is a member of the Presbyterian Mission who has been connected with the Nanking Theological Seminary doing special work in the field of the rural church.





士教西之華來紀世九十九

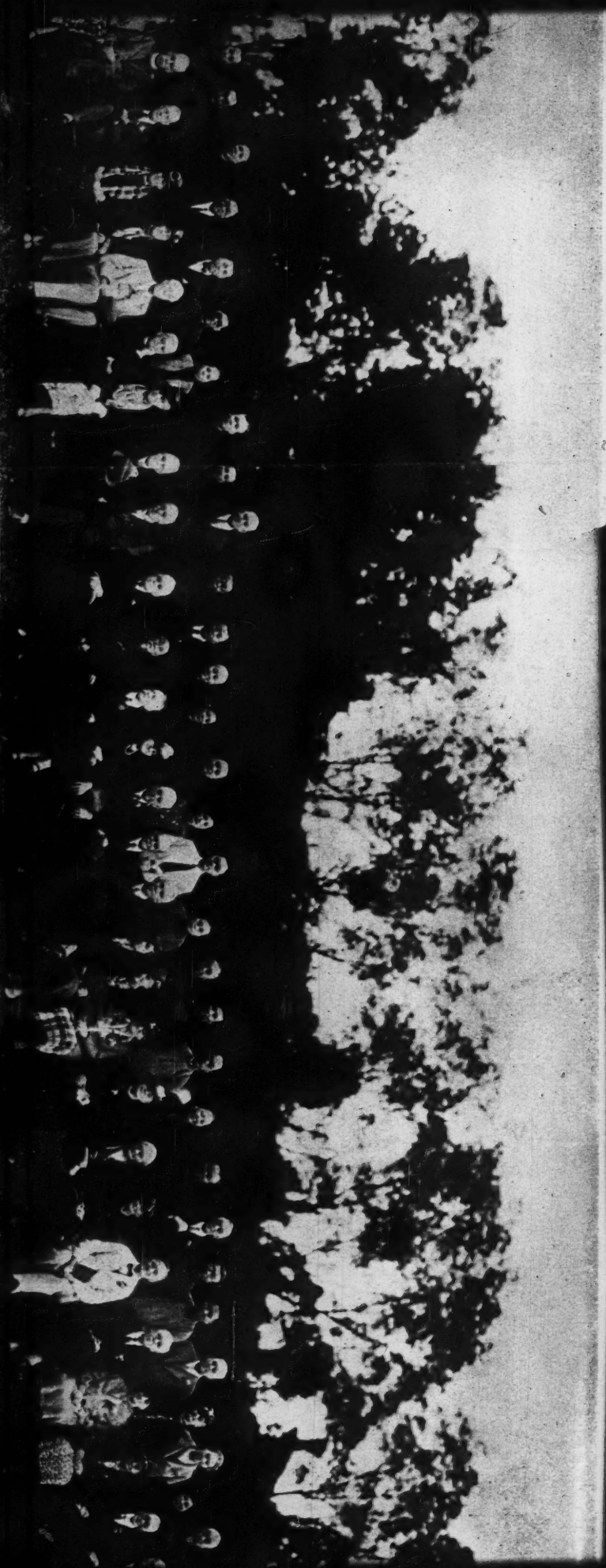
Reception given by the Shanghai Christian Federation in honor of Ve





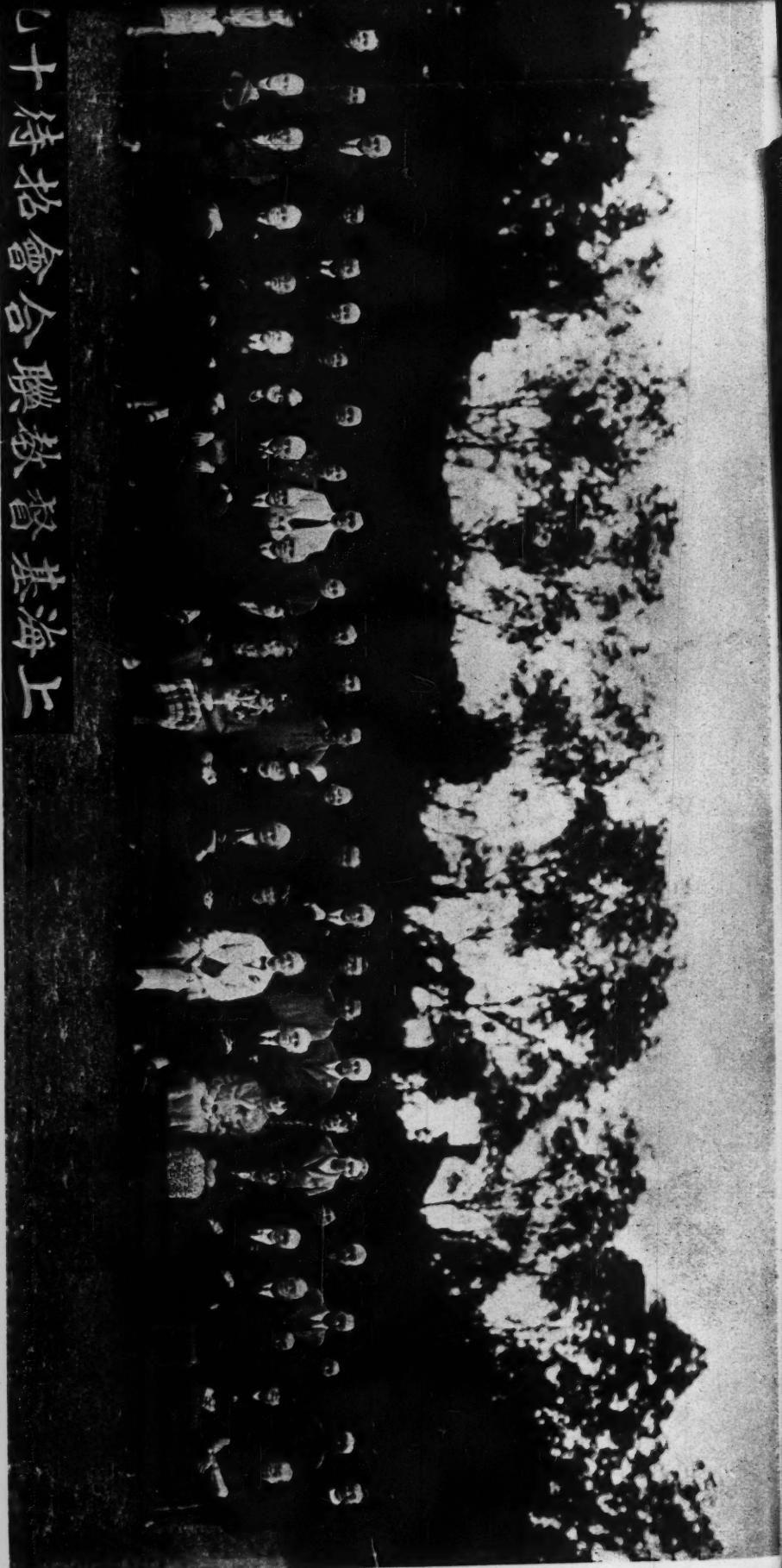
西之華來紀世九十待招會合聯教督基海上

Shanghai Christian Federation in honor of Veteran Missionaries of the Nineteenth Century. Photo by Bann's.









上海基督教聯合會招待

nor of Veteran Missionaries of the Nineteenth Century. Photo by Bann's.

